CRYPTO

Crypto: Hidden or Secret, from the Greek kruptos meaning hidden

Artwork for the 13th Annual Bigfoot Conference / Bigfoot EXPO 2001
Artwork by Rob Butler

Hominology Special Number I for the
13th Annual Bigfoot Conference / Bigfoot EXPO 2001
April 7, 2001 — Newcomerstown, Ohio (USA)

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A master color and standard version marked M1 and M2 have been retained by the Editor for reference purposes in the event a 2nd printing is ever done.

In total 282 copies of this publication have been made with only the numbered ones being readily available.

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Dedication:

The Editor of the Publication would like to dedicate this little endeavor to several people.

Initially, this dedication is for my daughter Cheyenne Autumn Heinselman born October 14, 2000. She may be too little to read this or understand the intention at this time, but someday she will understand.

Secondly, for my wife Angel Heinselman, who has allowed me to work on this project and more for however long it takes to complete.

Thirdly, a sincere gratitude goes to Bernard Heuvelmans and the late Ivan Sanderson for laying the groundwork for Cryptozoology and their dedication to unraveling the enigma that is life.

Lastly, to all the contributors herein. Be they authors or artists. Their work is a true testament to hard work and mutual cooperation. My hat is off to you all (and yes, I do wear one, it is not just a figure of speech).

Craig Heinselman (Editor)
Francestown, New Hampshire
March 20, 2001

Editors Introduction:

What you have before you is a combination of the endeavors from 24 authors from around the world. Some of these authors you may know from reputation, others are not so well known outside of small regional areas. Various countries are covered as well, giving a global (although not all-inclusive) perspective on the phenomenon of biology called Hominology.

This publication is presented to the reader as an educational tool and as a research mechanism. It is delivered as a message of cooperation and mutual respect to those who endeavor in this field of research, yet garner little respect outside of this area because of their interest and research.

Each of these authors should be respected for what they have done, not necessarily for what they have written here, but for what they have done as a whole. They have allowed us to broaden out understanding of a species or various species of anthropoid or hominoid unknown to zoological science at this time (unless of course the sightings, tracks, and other tantalizing evidence is all a mass hallucination or elaborate global hoax). Each of these authors should likewise be acknowledged for freely offering this information, as *none* of them is being paid nor did any of them request payment for there contribution to this publication.

How these authors were chosen is a simple equation. Out of a hat 50 names were drawn. These names constituted a random drawing of researchers from around the world from countries such as Australia, France, Germany, Spain, Brazil, China, Japan, Russia, Indonesia, the Middle East, Canada and the United States of America. In total 125 names were in that hat, 50 were drawn. Invitations were then sent out to each chosen author by mail of e-mail and/or postal letter. What you have here is the results of that random drawing, some authors who are not present wanted to contribute, but due to time constraints and previous engagements they were unable to. Perhaps next time?

It should also be noted, that in most cases the Editor wrote the brief author biographies. Some exceptions have been made, such as Matt Bille, Bobbie Short, Will Duncan and Ron Schaffner wherein they contributed the majority of their biographies. But, even in those cases slight editing was done. Any fault found in these biographies is strictly the fault of your poor old editor and not the fault of the author of the piece themselves.

In essence what we all should be grateful for is that these folks are willing to work with others and share information. This allows us to further our individual understanding of nature, as none of us are experts on everything in Hominology or Cryptozoology, nor in life for that matter.

So, dear readers sit back and enjoy this little publication. Perhaps we'll do it again in 2002.....

Craig Heinselman
Editor/Publisher CRYPTO
Francestown, New Hampshire (USA)
March 20, 2001

Editors Introduction Addendum to Electronic Publication:

The publication you are about to read has been made possible with the aid of all the authors within. A special thanks goes to Chad Arment for his work in make this Electronic Version of the Hominology Special available.

Originally 282 hard copies of this publication were done, and over 200 handed out, *FOR FREE*, at the April 7, 2001 Bigfoot Conference in Newcomerstown, Ohio. After the conference though, NO copies remained. Since that time I have been asked about the availability of a 2nd printing. Sadly, at this time the hard copy 2nd printing can not be done, as financial backers for the original version fell through leaving a debt to be paid to printers. In the future perhaps a hard copy 2nd printing will be done, but only as funds are obtained to cover the costs.

So this Electronic Version is the next best thing to a hard copy. It maintains the original content of the publication, with some slight changes that do not affect the end product. These changes are grammatical, word style and some additions to the web index and alterations to the cover. Perhaps the largest change is the removal of the 11x17 pull out map that went with Joe Beelart's article, instead a small version has been added.

Other works like this are in progress now. If anyone would like to act as a benefactor to their continued creation through a financial contribution, please contact the editor for more information at cheinselman@conknet.com or alternatively at: CRYPTO c/o Craig Heinselman, 44 Trailside Lane, Eastside Condo 17, Francestown, NH (USA) 03043.

Sit back and enjoy the work of some fine researchers from around the world.

Craig Heinselman
Editor/Publisher CRYPTO
Francestown, New Hampshire (USA)
June 1, 2001

CRYPTO — Electronic Text Version
Hominology Special Number I
April 7, 2001

Table of Contents

What it Takes to Make a Conference
By Don Keating (*Newcomerstown, Ohio, USA*)

The Primate Problem
By Matt Bille (*Colorado Springs, Colorado, USA*)

Differences in the Number of Toes
By Monte Ballard (*Anderson, Indiana, USA*)

The Patterson, Gimlin Film: Enmity, Evidence and Evolution
By Chris Kraska (*Twinsburg, Ohio, USA*)

Examination of the Nomenclature of Indonesian Mystery Hominids
By Bobbie Short (*El Cajon, California, USA*)

Apes Down Under? - A Report on the Situation in Australia
By Malcolm Smith (*Queensland, Australia*)

Preliminary Note: On Representations of Wildmen
By François de Sarre (*Nice, France*)
English Translation by Craig Heinselman (Francestown, New Hampshire, USA)

Bigfoot Encounters in Connecticut: Relic Wildmen in the State from 1870-1989
By Gary Mangiacopra (*Milford, Connecticut, USA*)
Dr. Dwight Smith (*New Haven, Connecticut, USA*)

Bigfoot-like Beings Sighted in Western Europe
By Jean Roche (*Valence, France*)

What is Living in the Woods, and Why it isn't Gigantopithecus
By Will Duncan (*Cary, North Carolina, USA*)

Retrospective: Preble County, Ohio Incident
A Report of an Alleged Unknown Bipedal Animal
And Its Sociological Implications
By Ron Schaffner (*Milford, Ohio, USA*)

CRYPTO — Electronic Text Version
Hominology Special Number I
April 7, 2001

An Interview with Dmitri Bayanov
Interview between Craig Heinselman (*Francestown, New Hampshire, USA*) and Dmitri Bayanov (*Moscow, Russia*)

The Future of Hominology
By Chris Kraska (*Twinsburg, Ohio, USA*)

The Satyr - A Cryptid Like You and Me?
By Thomas Diehl (*Munchengladbach, Germany*)

"2001 and Beyond"
By Daniel Perez (*Norwalk, California, USA*)

Cryptofiction: Skunk Apes and Fish Tongues
By S. Aaron Spriggs (*Ft. Collins, Colorado, USA*)

The Reasons Why We Cannot Find Wild Men
By Christian Le Noël (*Toulon, France*)

"How it Began....."
By Dean Harrison (*Queensland, Australia*)

Windigo: Being Some Remarks on the Native Encounters with and Traditions of the Many-Monikered Hairy Hominid of Eastern North America, Also Known As the Marked Hominid and Eastern Bigfoot
By Loren Coleman (*Portland, Maine, USA*)

Jordi Magraner's Field Research on the bar-manu: Evidence for the Authenticity of Heuvelmans's Homo pongoides.
By Michel Raynal (*Franconville, France*)

Field Application of the Standard Sasquatch Area Theory
By Joseph Hector Beelart, Jr. (*West Linn, Oregon, USA*)

The Pennsylvania Bigfoot Society
By Eric Altman (*Jeannette, Pennsylvania, USA*)

The Bench Outside the Gift Store: Bigfoot and PTSD
By Dr. Matthew A. Johnson (*Grants Pass, Oregon, USA*)

Tracking North America's Sasquatch
By Zack Clothier (*Corinth, New York, USA*)

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CRYPTO — Electronic Text Version
Hominology Special Number I
April 7, 2001

What It Takes to Make a Conference

By Don Keating (© 2001)

Hello and welcome to the 13'th Annual Bigfoot Conference hosted by Don Keating and sponsored in part by the Tri-State Bigfoot Study Group. Here's a little history on the Conference and what it takes to prepare for it.

Not long after each Conference concludes, Don Keating and members of the Tri-State Bigfoot Study Group begin looking at potential speakers for the following years event. Several names are tossed into the hat. Towards the end of the calendar year, those names are narrowed down to approximately six. Then, Keating begins the process of contacting each of the names that have been chosen as "desirable" speakers for the following years Conference. By March 1'st of that years Conference, the speakers are announced. It is a long process, which at times involves many e-mails, phone calls and some negotiating. In the end though it is well worth it.

The Annual Bigfoot Conference has been held since 1989. The first conference had about 55 in attendance. Keating's main goal that year was to have about 4 or 5 researchers from local states give presentations on their research efforts and compare notes to Ohio's reported sightings and track discoveries as well as other local states. In 1997 Keating began inviting at least one Bigfooter from a good ways from Ohio. This first researcher was ISU (Idaho State University) Anthropologist Dr. Jeff Meldrum. Since 1997 Keating has attempted to have at least one speaker flown in to speak. This list of speakers from far off in the past several years includes....

Dr. Jeff Meldrum
Dr. John Bindernagel (2 times)
Ray Crowe (2 times)
J.E. "Smokey" Crabtree
Daniel Perez
Loren Coleman
Larry Lund.

The local businesses and other researchers / individuals assist considerably in collecting funding to fly speakers in, pay their motel costs and pay for the rent of the building to use for the Conference. I want to thank each and every one of you who have donated money to assist, donated food, beverages, services and your hospitality towards the speakers and attendees of the Conference when I was not able to and I thank each of you for attending the 13'th Annual Bigfoot Conference. If I may be of assistance, please look me up and I'll see if I can help.

Special thanks goes to Craig Heinselman who produced this special edition of *CRYPTO* and has offered his time and effort to hand this production out to attendees of the Conference free of charge. Thank you, Craig.

Don Keating is the chairman of the *Eastern Ohio Bigfoot Investigation Center* situated in Newcomerstown, Ohio. Don co-ordinates the annual conference as well as field investigations and regular meetings of the group. Don has authored three self-published books since 1987, these being *The Sasquatch Triangle* (now being revised for the April 2001 conference), *The Eastern Ohio Sasquatch* and *The Buckeye Bigfoot*. Don has also produced and created several documentaries on Bigfoot in Ohio. Don also acts as editor of *The Monthly Bigfoot Report* newsletter.

CRYPTO — Electronic Text Version
Hominology Special Number I
April 7, 2001

THE PRIMATE PROBLEM

An excerpt from the forthcoming book *Shadows of Existence*

By Matt Bille (© 2001)

Of all the mammals, it is our relatives, the primates, which attract the most popular interest. This is understandable, as is the fascination with the idea that more primates - including large ones related to humans - may still await discovery.

The best-known such animal, the yeti of the Himalayan region, is only one out of many large primates (at least ten in all) reported from every inhabited continent except Europe. This is one of the major stumbling blocks in obtaining scientific credibility for the present topic. It is one thing to ask a primatologist to accept there is an unclassified ape at large. It is quite another to suggest the globe is literally swarming with bipedal, human-sized primates, all uncaught and unclassified. Such a claim, made seriously by some cryptozoologists, is extremely difficult to even consider without hard evidence. That, in turn, makes many specialists unwilling to admit any of these alleged animals could exist.

This problem raises the standard by which evidence is judged. The current situation can be stated very simply: the only evidence likely to result in widespread acceptance of any unknown large primate is a type specimen - either a whole body or an unmistakable part of one.

As of now, no case meets that standard. The yeti is known mainly from tracks and local traditions, plus a few reports by Westerners. The evidence for other primates, including Africa's *kikomba*, Australia's *yowie*, China's *yeren*, Siberia's *chuchunaa*, and South America's *di-di* and *sisemite*, is similar or weaker. The sasquatch adds some disputed film evidence and many recent sightings. Several cases involve hair samples, but an unidentified hair sample is just that - unidentified. One cannot, for instance, classify a hair sample as being from sasquatch unless one has a known sasquatch sample to match it to.

Anthropologist Myra Shackley has put forth a great deal of effort to prove relict Neanderthals, known as *almas* and by many other names, inhabit Mongolia, the Pamirs, and the Caucasus mountains. Unfortunately, she, too, has turned up no authenticated evidence more concrete than footprints and anecdotes.

Cryptozoologists must be open-minded, and generally hate to write off a seemingly insubstantial story which may prove to have been important. Still, some prioritization is necessary. Researchers must sort through the many reported primates and decide which cases, if any, most plausibly point to a real animal.

Sasquatch or bigfoot is the most widely reported of all such creatures, but is still highly problematical. There are thousands of sightings and footprint reports, and supporters say it would it be impossible to fake them all. Critics, like anthropologist Kevin Wylie, respond that the problem arises when you examine these reports. To Wylie, none of the sightings or other pieces of evidence is impressive enough to encourage acceptance of something as improbable as a huge, undiscovered North American ape.

Sasquatch-like creatures are widespread in Native American lore, although the stories are difficult to evaluate. The Salish word from which "sasquatch" is derived refers to a supernatural creature, not an animal. On the other hand, zoologist Ivan Sanderson wrote that when one Indian was asked about the subject, the reply was a derisive, "Oh, don't tell me the white men have finally gotten around to *that*."

All we know for certain is that people are still reporting sasquatches. Indeed, 2000 brought a prolific number of reports. The highlight was a closeup sighting reported by a psychologist, Dr. Matthew Johnson, on July 1 at the Oregon Caves National Monument.

The late Dr. John Napier was the most prominent primatologist ever to examine this problem in depth. In his 1972 book *Bigfoot*, Napier endorsed sasquatch as a real animal. On the other hand, he doubted all other such primates.

Concerning the almas, it seemed to Napier the inhabitants of its rugged homeland make the animal sound *too* plentiful, as if it should be easy to find. Napier recounted the story of one Caucasus resident who was asked if the almas was mythical. The man, proud of his people's rich mythology, was actually offended that anyone would think it included something as common and boring as the almas. It was reported in 1985 that 5,000 almas sightings and 50 footprint reports were on file with the U.S.S.R. Geographical Society.

Some cryptozoologists suggest it is this creature which is represented by zoologist Bernard Heuvelmans' *Homo pongoides*, the ape-like man. Dr. Heuvelmans did publish a description and identify an alleged type specimen. This was the famous Minnesota Iceman, a hairy corpse six feet tall. Heuvelmans, along with Ivan Sanderson, examined this traveling exhibit (frozen in a block of ice) in 1968. Hevelmans, at least, was convinced the thing was genuine. The Iceman was being shown by one Frank Hansen, who told at least three different stories of its origin. Heuvelmans believes the Iceman was actually shot in Vietnam during the U.S.-Vietnamese war and then smuggled into this country. However, he has only secondhand reports to substantiate these events. There are indeed reports of apelike primates in Vietnam (the *Ngoi rung*, or forest people), but no evidence connecting them to the Iceman.

Interviewed in 2000, Hansen said he never did know what the thing was. "It's history," he told a reporter. "I don't care to get involved in that." Such a comment, while not constituting a confession, is unlikely to reinforce the Iceman's credibility. That credibility was already in question thanks to a 1981 newspaper article which claimed the Iceman was a creation of the late Howard Ball, a maker of animal models for Disney. Ball's widow and son described the fabricating of the Iceman in a studio in Torrance, California, and averred the model they saw was identical to the creature as photographed by Sanderson and Heuvelmans.

Even if the Iceman was not - as seems likely - a clever hoax, the thing's current whereabouts are unknown. It isn't unknown for science to accept a description based on missing evidence. After all, no one doubts the validity of Peking Man, whose bones have been lost for nearly 60 years. *H. pongoides*, however, represents such a startling claim that the reluctance to accept it is understandable - at least until the mysterious corpse surfaces again.

Just to further confuse the issue: as noted above, many who accept the Asian ape-man reports believe they concern Neanderthals. Heuvelmans is one of these, and felt his *H. pongoides* was an example of such a survivor. However, Sanderson, the only other scientist to see the Iceman, strongly dissented. Not only did he feel the Iceman might have been an expertly-made model, but he wrote, "...this creature is almost as far removed from the standard neanderthaloid construction as is possible." Heuvelmans' supposition is based on the belief that most of the published scientific reconstructions of Neanderthals as broad-faced, heavy-browed people are substantially inaccurate.

The yeti is in a similar state to that of the almas. Despite the long-standing local traditions and the efforts of determined cryptozoologists, the beast remains elusive. After a half-century of serious investigation, the best yeti evidence is still the broad, strange-looking footprints photographed by mountaineer Eric Shipton in 1951.. (John Napier wrote that he would dismiss the yeti except, "The Shipton print...is the one item in the whole improbable saga that sticks in my throat.") The closeup photographs of one track, with an ice ax and a climbing boot positioned for scale, show a footprint about 13 inches long and eight inches wide. The print appears anthropoid, although its breadth, the long second toe (longer than the great toe), and the separation between the first two toes and the three smallest ones distinguish it from the prints of other primates. Reported yeti remains have either been lost or identified as having belonged to known animals.

So the alleged large primates of the world are supported, at best, by an interesting but inadequate collection of local traditions, reports, footprints, and hair samples. For now, the motto of science remains *habeus corpus*, or "bring the body forth!"

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Matt Bille is a freelance writer on cryptozoology and other scientific topics. His first book, *Rumors of Existence*, was published by Hancock House in 1995. The sequel, *Shadows of Existence*, was originally due out from the same publisher in Fall 2001, however financial problems at Hancock House have caused Matt to seek another publisher. He published the newsletter *Exotic Zoology* from 1994-99. Matt can be reached at MattWriter@AOL.com**. Other examples of his work, along with information on his books, are posted at:**
http://hometown.aol.com/mattwriter/

CRYPTO — Electronic Text Version
Hominology Special Number I
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DIFFERENCES IN THE NUMBER OF TOES

By Monte Ballard (© 2001)

Sasquatch's foot seems to be lot more flexible than a humans foot. I would guess that a lot of the four-toed tracks MIGHT be because most of the push-off for a step is from the big toe and the ones near it. The little toe just might not touch down in some cases.

Dian Fossey, who studied gorillas, has reported that in some cases of inbreeding the gorillas would have webbed toes. I am guessing that the genetic base for Sasquatch is rather small and might lead to a certain amount if inbreeding. If the same thing happened to their toes one could "ride up" on another attached toe and fail to touch down. Also I suspect that there could be some Sasquatch that just have four toes for one reason or another.

Cassowwarys and Rheas have three toes, Ostriches have two, and horses have one. Their ancestors all started out with five. I had a physical anthropology professor who mentioned a genetic disorder that caused, among other things, a person to be born with an extra set of nipples and six fingers and toes. I don't remember the name of the disorder but I do remember her saying that Anne Boleyn, the second wife of Henry VIII, probably had it "*because she had six fingers*". Anne was the mother of the (five fingered) future queen, Elizabeth.

Maybe Sasquatch has the same recessive disorder. Just last night I was reading some files pertaining to Bigfoot from Willard Vogel (now deceased) a Staff Fire Control Officer, from the Yakima Indian Reservation, in Washington. (They are available from Ray Crowe, listed under "*The Byrne Files- Part II*") One of the reports from near Heppner, Oregon (September 1976) said a lot of tracks had been found where "the three little toes appear close together ...AS IF FUSING".

Could this be the start of a future line of three toed creatures? I think most researchers agree there are more than one species of bipedal ape/hominid scattered around. I suspect that some groups of the same species have been cut off and isolated and over a long period of time they have developed different characteristics either from a lack of genetic diversity or to better adapt to their environment.

Monte Ballard is a researcher from Indiana. His willingness to share information and research with others has made him a respected researcher and co-worker.

Artwork By William Rebsamen
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CRYPTO — Electronic Text Version
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The Patterson, Gimlin Film: Enmity, Evidence, and Evolution

By Chris Kraska (© 2001)

In 1973 eminent anthropologist and primatologist John Napier, then Visiting Professor of Primate Biology at the University of London, wrote a book entitled "Bigfoot, theYeti, and Sasquatch in Myth and Reality." Many who have read the book, scientists and laymen alike, have found it to be somewhat ambiguous in its conclusions. The physical evidence of the Patterson, Gimlin Film in particular was assailed by Napier and various consulted colleagues who found it to point to "a hoax of some kind." (Napier, pg 95) Upon close examination by the author, however, there are many simple, scientifically verifiable explanations for most of the observed "problems" with the analysis. In the subsequent few pages the author will evaluate, in a systematic manner, the critiques by Napier and others of the visible anatomy of the subject in the 1967 film while at the same time demonstrating why the subject does stand up to functional analysis, whereas Napier argued that it did not. (Napier, pg 95)

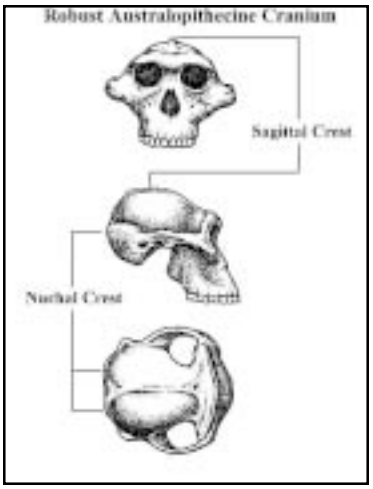
The theories proposed herein are wholly mine but their impetus lies in many different sources. It is the author's feeling that this effort is necessary because so many have taken Napier's analysis as the final word on the subject. As one of the most distinguished anthropologists of the last century many looked to Napier for vindication of Patterson's film. What they received instead was a vague and inconclusive work.

The Head

One of the biggest arguments that Napier and others have with the subject in the film is the appearance of the head.

"Frank Beebe of the British Columbia Provincial Museum, who concluded quite independently that the bodily form of Patterson's Bigfoot was male in spite of its female appendages, also made an extremely pertinent observation. Why, he asks, does a creature with a tall bony crest on its skull, as Patterson's creature clearly had, have a non-protuberant abdomen? To understand this apparent irrelevance one must appreciate the biological meaning of the bony crest, which forms such a prominent feature of male gorilla and orang-utan skull anatomy. The crest is an adaptive device to provide supplementary attachment for muscles operating the jaws. Gorillas and orangs have big massive jaws and teeth, which demand very large muscles to operate them during chewing. Heavy jaws are necessitated by a diet of large quantities of roughage, low-energy food which demands powerful mastication and consequently, a pot-bellied appearance." (Napier, pg 92 & 93)

Bebee is making an inference using living great apes, in particular the Gorilla and Orang-Utan. He fails either to note or be aware of the fact that the Gorilla's diet consists almost exclusively of leaves, pith, and stalks, whereas Orangs are "primarily frugivorous (fruit eating), but bark, leaves, insects, and meat (on rare occasions) may also be eaten." (Jurmain, Nelson, et al. pg 129) Stalks and leaves are indeed "low-energy" foods, but fruit contains considerably more nutritional value and is much easier to digest.



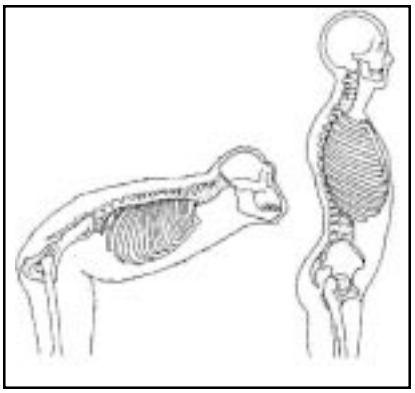
In addition, both sagittal crests and nuchal crests can be observed in the cranial morphology of extinct hominids, most noticeably in the more derived forms of Australopithecine. "Because the major changes (between gracile and robust australopithecines) are in the teeth, jaws, and chewing characteristics, a different diet seems ... likely..." (Relethford, pg 326) In what way was their diet different? "Their diet is thought to have consisted of small, hard-to-chew objects, such as seeds, nuts, and hard fruits. Such objects require heavy chewing and large teeth." (Ibid)

To understand the relationship between heavy chewing and the sagittal crest one must understand that its function is as an anchor point for the temporalis muscle which has its origin on the skull and its insertion on the coronoid process of the mandible. The nuchal crest, on the other hand, serves only to anchor the muscles which travel down the back of the neck helping to hold the head upright and has no correlation with an animal's diet. Prominent nuchal crests are visible in the skulls of most extant great apes and many extinct hominids. Indeed, the confluence of these crests forms the bulk of the visible crest on an individual animal's head. Both the sagittal and nuchal crests are "purely functional; they have no phylogenetic valence at all." (Class notes, Spring, 2000) Thus the vastly larger comparative size between human and gorilla (and Sasquatch) temporalis muscles (and concomitantly, the sagittal crest) is a reflection of a diet with an abundance of small, hard food objects.

The size of the crest visible on the head of the Patterson film subject is not at all uncharacteristic of what one would expect to see in a female gorilla of equivalent size (800 pounds). However, since female gorillas do not attain this size Bebee's reference is made to adhere to known dimensions and conditions. What is being ignored here that is absolutely pertinent is the scientific principle of allometry. Also known as "scaling," it is the differential proportion among various anatomical structures. "Moreover, scaling effects must also be considered when comparing species." (Jurmain, et. al., pg 483) Thus the statements of Napier and others regarding the contradiction of a visible crest with the otherwise female appearance of the film subject is not warranted when discussing such an immense creature.

The Body

The second apparent contradiction which Bebee points out (and which Napier gives credence to) is the lack of a visibly "protuberant abdomen". The abdomen of the film subject is hardly what one would consider svelte. The entire torso, as visible in several frames of the film, is extremely deep. Once again, the inference is made that since Gorillas have a "pot-bellied" appearance and a visible crest, how can the Sasquatch have one without the other? The answer is simple. Gorillas, and all the great apes, are habitual and obligate quadrupeds. The Sasquatch, on the other hand, is obviously completely bipedal.



In apes, the pelvis, made up of the ossa coxae and the sacrum, is devoid of supportive function with the iliac blades lying along the back of the animal parallel to the vertebral column. In essence, the viscera are held in place by the abdominal muscles in a "suspensory" fashion. In other words, the stomach is free to hang down in great apes, whereas in bipeds the viscera are supported in the "bowl" of the pelvis to a great extent. Secondly if small and/or hard food items are the dietary component which accounts for the presence of the sagittal crest (rather than high cellulose content plant matter) the larger intestinal tract (and therefore the "pot-bellied" appearance) would not be necessary.

Napier's own analysis of the overall image of the film subject can be summed up with his statement: "The upper half of the body bears some resemblance to an ape and the lower half is typically human. It is almost impossible to conceive that such structural hybrids could exist in nature." Such an obviously erroneous statement is not what one would expect from someone of Napier's knowledge. The notion of "mosaic evolution" is well established in the hominid fossil record. The robust australopithecines in particular show hyper-robust cranial features along with an essentially human lower-body. Even the more delicately built forms of australopithecine demonstrate "ape-like" cranial features (small brain, maxillary prognathism) along with an essential "modern" pelvic girdle and associated anatomy. This makes Napier's notion that such a "structural hybrid" could not exist in nature scientifically unsound.

The final point of contention regarding the body is what Dr. William Montagna, then the director of the Regional Primate Research Center in Beaverton, Orgegon, points out regarding the breasts of the film subject. Napier quotes him as saying: "human female breasts do not bear hairs however hirsute the rest of the body. " (Napier, pg 92) Additonally, Dimitri Bayanov notes in his book "America's Bigfoot: Fact, Not Fiction" that:

"If Sasquatches were to read all of the learned criticisms of their filmed sister, they would find it to be a staple of Sasquatch humor. And first prize would undoubtedly go by a unanimous vote to Dr. William Montagna for his defense of propriety in the question of Sasquatch breasts. The question: Is it right for a female Sasquatch to grow hair on her mammary glands? Dr. Montagna's definitive answer: No, it is not! And he has short shrift for anyone inclined to the contrary. To wit: The crowning irony was Patterson's touch of glamour making his monster into a female with large pendulous breasts. If Patterson had done his homework, he would have known that regardless of how hirsute an animal is, its mammary glands are always covered with such short hairs as to appear naked." (Bayanov, pg 149)

Dr. Montagna's comment holds true for many animals, in particular the great apes. However, the extant great apes are residents of the tropical equatorial world. A quick look at primates living in colder climes, in particular several species of macaques and langurs, would show that lactating females have very noticeably hirsute breasts with only the nipple devoid of hair. The North American Sasquatch is also a denizen of much more temperate areas, and could therefore be expected to follow the evolutionary example of the latter.

The Feet

Finally, the feet of the Patterson Film subject, and their relative proportions, are called into question. Napier refers to the analysis of his associate, anatomist Dr. Don Grieve, when approaching the question of the gait of the creature on the film.

"A stature of 6 ft. 5 in. is fine; there is no reason to exclude the Sasquatch on these grounds. But the footprints associated with this creature are totally at variance with its calculated height. The footprints are said to have been between 14 in. and 15 in. in length. On the basis of the coefficient given on p. 119 this should equate with a stature of 7 ft. 8 in.-8 ft. 3 in. The space (the step) between one footprint and the next is given as 41 in. A creature of 6 ft. 5 in. in height should have a step of 45 in., particularly, as is seen in the film, when striding out. In fact in view of the exaggerated nature of the walk, the step might be expected to be somewhat longer than the normal, say 50 in."

In the above paragraph Dr. Napier is arguing that the feet of the film subject are too large for its body. This is determined by generating figures using a length/width index for the feet as well as a big-toe index. Scalar comparisons of known examples of human feet often deviate out of expected range, however, and little can possibly be gleaned from such a comparison except the fact that the range of foot size in the Sasquatch reflects typical variation expected within a species. Indeed, the greater overall surface area created by the large dimensions of the foot would closely support the appearance of great bulk in the film subject, and the subsequent need to provide adequate support for the same.

Napier further muddies the issue by suggesting that the film subject is "striding-out" and, in effect, exaggerating the length of stride. From repetitive viewing of the film it is evident that the subject, to the contrary, is rather reserved in its stride due to the visible lack of full lower leg extension between heel-strike and toe-off. Thus, the notion that a greater stride length would be expected is unfounded.

Conclusions

In closing, it would appear that the "frame of reference" for Napier's analysis was much too limited in its scope. In essence he was "drawing inside the box", instead of looking outside of it for the needed answers. This is what one would expect of a cautious, academic approach to the subject in the early 1970s, especially from such a well-respected anthropologist not wanting to draw undue ridicule. Unfortunately for Dr. Napier, this occurred nonetheless. Despite the obliqueness of his conclusions on the Patterson Film subject and other "hairy hominoids," he was harassed as a result, as have been subsequent scientifically minded authors on the subject. Even so, he ends his book with the inclusion of the statement: "I am convinced that the Sasquatch exists, but whether it is all that it is cracked up to be is another matter altogether."

As a final note I quote from a current Anthropological text:

"Not all scientists were ready for such a theory from such an unlikely place. Hence, his report was received with indifference, disbelief, and even caustic scorn. He realized that more complete remains were needed. The skeptical world would not accept the evidence of one partial immature individual, no matter how suggestive the clues." (Jurmain, et. al., pg 277)

The person and discovery in question were Raymond Dart and his "Taung Child," the type specimen for *Australopithecus africanus* discovered in South Africa in 1924. It is included here only to demonstrate the apparent level to which the bar had been raised in another case. With a dearth of substantive Sasquatch evidence we too must find something more tangible than film and footprints in order to make a solid case for the existence of our subject. Hopefully this century will provide us with the evidence, which the last did not.

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Examination of the Nomenclature of Indonesian Mystery Hominids

From the files of Bobbie Short, RN (© 2001)

Recently, discussions regarding Thailand's tua yeua have occurred in association with confusion surrounding Sumatra's Orang Kubu. The latter is frequently misidentified as a mysterious bipedal hirsute hominid. During the course of that discussion, one researcher suggested Thailand's unexplained tua yeua might be a creature likened to the orangutan. But we know that there are no orangutans or any known animals classified as orangutan-like in Thailand.

Orangutans in the wild have been determined to be exclusive to the islands of Borneo, specifically around the Tanjung Puting Reserve in Central Kalimantan and also in Sumatra. Sumatra of course is the southern biggest island in the Asian Pacific Rim archipelago. For the unfamiliar, this collection of islands is also called the East Indies or simply Indonesia. The entire region plus mainland Asia seems to be a hot bed of rare avian, mammal finds, legends, mysterious unclassified creatures and some previously thought extinct species. At one point in history, as you can see by the graphic, a great portion of this area was connected land mass, now modern day islands numbering an astounding 7000.

Researching back, the recordings of early hominid historiographers tell us the Thai tua yeua were seen by two respected Westerners and reported to W. T. Blanford at the British Museum. According to McNeely and Wachtel in their book *Soul of the Tiger*, "a man named Davison was collecting specimens in the 1880's near Mount Muleyit in Southern Burma when he saw a tua yeua approximately ten feet away standing erect." Davison went on to report that it was dark red and too big for a gibbon but he couldn't, at the time, shoot it because his shotgun was said to be loaded with birdshot." As a natural course of deduction, one would logically rule out orang pendek because Davison said the tua yeua was dark red.

References said the tua yuea "stood." We don't know if the creature walked in a bipedal fashion and we don't know anything about Davison's background, but the year this was supposed to have occurred might indicate Davison was unfamiliar with red stump tailed macaques, or what used to be called the Celebes Apes. In Thai the word "tua" is a definitive, like "thing" or "something." "Tua ling" -means "some monkey thing," or "tua yai" a big thing. There is no translation for yeua, which is apt to be a misspell of "tua yai" and probably two hundred years ago meant 'big monkey thing.' The stump-tailed macaque is, interestingly enough, red faced depending on it's mood, but by no means a huge monkey with red grizzled body hair. Whatever the early explorers meant in the use of the word "tua yuea," we can only wonder. They may have been simply trying to verbalize "something big and hairy" not associated with lesser primates. Some of these word associations can be baffling. What are these mysterious red haired primates?

In another recorded tua yeua instance, an Army captain named Bingham did even better than Davison during the same time frame. This was according to the wisdom of Dr. Boonsong Lekagul, who was a medical physician and former secretary general of the Association for the Conservation of Wildlife, moreover Thailand's grand old man of natural history.

Boonsong, a personal friend and mentor to anthropologist/zoologist Jeff Mc Neely told him "somebody actually gave Bingham a dead tua yeua, a big female tua yeua covered in grizzled red hair." What was it? Unfortunately, it was already decomposing by the time he received it, so he could only save the skeleton." As we have almost come to expect - the skeleton was lost - an occurrence far too familiar in this particular sphere of research. But exactly what was this "big female tua yeua covered in grizzled red hair?" Having ruled out orangutans in Thailand, I would be interested in any other references to this creature.

Accordingly, we still do not have any hard evidence that the alleged Thai tua yeua really exists anymore than we do the other hirsute hominids in the Asian Pacific Rim. They are seen by credible people - reported by isolated cultures, various Indonesian primate sanctuaries and animal surveyors but remain surprising and as elusive as ever. There is only a trickle of information aside from the witness descriptions, placing this homin in my personal column of doubt but high on my list of curious possibilities.

Sorting through correspondence with Thai conservationist and docents, I'm almost convinced that the tua yeua is more reasonably explained as an over-grown red stump tailed macaque that may have been around at one time, than it is some other unclassified primate that walks upright. Then again, perhaps Thailand's tua yeua is just one of many such undocumented creatures living in the forested regions of the Asian Pacific Rim. Without a specimen, who of us really knows since little effort has been expended towards resolving mysteries like the tua yeua. Admittedly, only the corresponding red color makes the red stump tailed macaque or an antediluvian offshoot thereof, a wild shot in the dark. Could this be China's wildman?

As an aside, the Chinese wildman or yeh-ren is alleged to be a pale shade of red. A pinkish shade of red rather than what one might imagine as orangutan-orange. Adding to the mystery of red-haired primates, Cremo and Thompson mention in "Forbidden Archaeology" this interesting paragraph:

"Native informants from several countries in the western part of the African continent, such as the Ivory Coast, have given accounts of a race of pygmy like creatures covered with reddish hair. Europeans have also encountered them: "During one of his expeditions in the course of 1947, the great elephant-hunter Dunckel killed a peculiar primate unknown to him; it was small with reddish brown hair and was shot in the great forest...between the Sassandra and Cavalry rivers" (Abominable Snowman, Sanderson 1961, p. 189). Natives are said to have bartered with these red-haired pygmies, called Sehites, leaving various trinkets in exchange for fruits (Sanderson 1961, p. 190)."

In these modern times, the ancient peoples of the rain forest on any of the many islands, understand word translations as "big monkey thing" to have several different meanings. The best way I found to sort it out was to ask for a drawing in the dirt of the footprint. The batutut, the atu, sedapa, orang pendek and evidently the Malay mawa are smallish creatures; hirsute to a lesser degree than the North American Bigfoot; have a tiny footprint with a divergent toe and is described as the pendek-like in all other ways. It is said to walk upright at incredible speeds, does not brachiate, although it has been seen sitting in or hugging trees.

The Philippine kapre, (pronounced cup-prey) the orang gadang, (translates large man) the waray-waray of Eastern Samar and possibly the orang gugu, are said to be huge hirsute ape-men having a wide 5-toe footprint with a bulbous big toe - not divergent and built more on the order of the North American Sasquatch. These larger individuals are described more often in the northern most string of islands, generally termed 'the Philippines' and not in the southern points of land where the orang pendek is the cryptid du jour.

The Himalayan, more probably Tibetan yeti, is by far the most famous of the yet-to-be-classified creatures, leaving footprints, which startle expedition after expedition. As important as the Patterson-Gimlin film footage, Eric Shipton's photograph of a unique footprint is a great rarity. The notion made by mountain climber Reinhold Messner, that the North American Bigfoot is a grizzly and the yeti is a bear or a species of Himalayan langur can be ruled out by simply comparing the footprints to Shipton's treasured photo. Then of course, the Himalayan langur or more accurately the higher altitude Hanuman langur, have long tails and smaller footprint. No yeti report I can find mentions a yeti with a visible long tail.

If the yeti were an unknown bear, it would have to have a non-prognathic facial profile which might make one wonder if having such a profile would lend itself to being classified a bear. If a bear, it would have to do more than stand upright, but conversely be well adapted to bipedal locomotion and great length of step with it's short stumpy legs to fit centuries of yeti descriptions by witnesses. The yeti may be a headline grabber, but I truly believe it is only a small part of the many types of unknown yeti-relatives, uncles, brothers, cousins and supporting cast - that Asia may eventually give up from the depths of her untapped rain-forests.

One might wonder if third world tribal ethnicity is something we should be discussing in a cryptozoology newsletter, but since the Orang Kubu, the Orang Dalam and the Beruang Rambai have been associated or confused with the orang pendek and thought to be crypto-friendly ape men of some kind, let us sort out what is known about them and who they are exactly.

Of the Orang Dalam, author Harold Stephens wrote a leading article in the 1977 special issue of *Argosy's Monster Magazine*. In his article, titled "The Giants of Malaysia," Stephens alleges the Orang Dalam to be a massive hirsute hominid-like creature whose signature card was a trail of footprints 16 inches long by 8 inches wide. He announced he had found "the trail of the legendary Orang Dalam" on the island of Malaysia. To be sure, he incorrectly assigned a wrong name to these footprints.

Orang Dalam, (man or men of the deep forest) also called Orang Kubu (rather impolite term) or Orang Sanat (if in Jambi, Sumatra) are human beings - a tribal nation of natives indigenous to the island of Sumatra not the Malay isthmus. If Stephens found such tracks, and his photographs suggest it had a footprint from somewhere, then what he found was the same creature I searched for, which was referred to as the Philippine kapre, orang gadang or the waray-waray. The noteworthy difference is in the description of the footprint. Stephen's footprint does not show a bulbous toe; in fact it curiously mimics the footprint of the North American Sasquatch and not that of any Indonesian hominid.

In their book, "*Soul of the Tiger*," Wachtel and McNeely wrote the following paragraph: *"Noted biologist the Earl of Cranbrook collected descriptions of a large unidentified primate called 'beruang rambai' on the Sarawak/Kalimantan border in central Borneo. The people of the area are familiar with the orangutan," Cranbrook noted, and he speculated that this "hairy bear was neither bear nor orangutan but probably a relict species of something."*

Not a primate, the term 'beruang rambai' is the common term for the Malay sunbear as opposed to the beruang api which is also a Malay sunbear (taxonomically), but there is some reason to suggest it should be a subspecies as it has a thoroughly nasty disposition also some indications that skull may differ slightly from sunbear (Helarctos malayanos). Since this was all that was written about what the Earl saw, it is impossible to conclude what he must have seen was an "unidentified primate." Beruang rambai suggests a bear. If he is correct in his assessment that it was a primate and not an orangutan or bear, then perhaps something more elusive such as the mawa, batutut or orang pendek. The kapre would tower over all of these smaller cryptids.

Interest in the Orang Kubu evidently strings from an old Fortean list question, which was phrased in this manner:

"Does anyone have anything on the Orang Kubu, a similar humanoid reported by US adventurer Walter M. Gibson in 1855. Gibson saw one of these [Orang Kubu] in Palembang, Indonesia, kept as a slave and says natives told him "They were brutes, they had no worship, no marriage, no law, no clothing, no idea of its use; they were the accursed of Allah, fit only to be beasts of burden."

The Kubu Gibson saw was man-sized, *"covered with hair, that looked soft and flowing . . . the mouth was wide, lips protruding, and chin formed no part of the hairy face; yet it was pleasantly human in its expression." He concludes, "Was this then some lower grade of human being, some connecting link between man and beast, more human than orangutan, or chimpanzee; and less so than Papuan or Hottentots? I could not say so from what I saw, nor from all the strange stories I heard. But beings of well made human form, covered with hair, almost without speech, and living on raw food, dwell in the caves and tree tops of the forests of Sumatra, are facts that are well established."[Reference: The Prison of Weltevreden (NY: 1855): pp. 181-82.]*

Gibson also told these tales to the US Consul at Liverpool, a certain Nathaniel Hawthorne whose diplomatic credentials were somewhat limited, and they show up also in NH's English Notebooks and, in wilder form, in his sketches in Our Old Home, where he places the Kubu in Ceylon for some reason. Any other mentions of the orang Kubu?"

Traveler/Adventurer Walter M. Gibson's expertise lay in maritime and oceanic travels. He was neither a zoologist nor an ethnologist but was a finely honed seafarer-navigator from the deep southern State of Georgia. His description of the Orang Kubu is confusing because his narration of the visible hair element better suits what we know about the orang gadang or orang pendek. Of course in 1855, little was known about either.

In Gibson's book "*The Prison of Weltevreden; And a Glance at the East Indian Archipelago*" he writes of his explorations in the South Pacific, sailing his own schooner to what he termed in the year 1855 as the Malayan archipelago.

Gibson stopped to visit the interior of the island Sumatra where, in Palembang he saw evidence of what he termed erroneously as "semi-human beings." This was the U.S. pre-civil war era and all, so his remark is surprising coming from a man born in Georgia in the height of the African slavery period where dark skinned Africans were not in the least unusual neither were they "semi-human." It is very hard to unravel the mystery of his description. Traveling on to the island of Java he made many friends among the princes and nobles of the island; these friendly relations were viewed with jealousy by the Dutch officials who arrested him, seized his ship, and imprisoned him for a year and a half. After his escape, Gibson went on to be a special advisor to the king in Hawaii and Brigham Young in Utah. But enough about Gibson.

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The notion that Orang Kubu are hirsute hominids is misinformation that may have stemmed in part from a professor of anthropology at the University of Jakarta who wrote to his colleague friend Professor Corrado Gini at the Institut International de Sociologie in Italy stating flatly *[and erroneously] "the orang pendek is only a variety of the orang kubu, a primitive people, quite human in character, of whom, the Indonesian Government takes special care."*

Explained easily enough, the Orang Kubu are not orang pendek-like cryptids but humans, tribal peoples of ancient traditions living the rain forest with a language and unique culture - not mysterious hirsute hominids waiting to be discovered. The Orang Kubu are a handsome dark skinned raven-haired tribal Bushmen in Sumatra. It would be reasonable then, that Gibson saw them while in Palembang. The Kubu remind me somewhat of Fiji islanders but shorter in stature, mass and body weight.

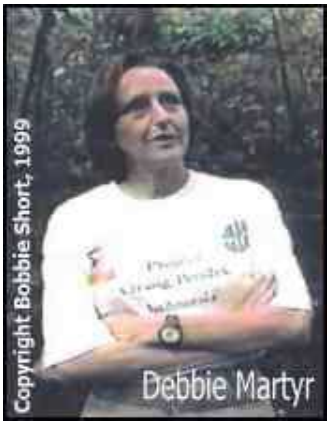
Teetering precariously on the rim of what is considered cryptozoology, indulge me for a moment while I add color to these delightful people. Translation for Orang Kubu: Orang - Person/People - Kubu - ethnologically unsure, but Kubu is a Melayu root word. The Kubu people don't particularly like to be called Kubu just as the Dayak people of Borneo's Kalimantan do not like to be called Dayak. Local Kubu on the island of Sumatra prefer to be called Orang Rimba (People of the Forest) or the Suku Dalam (tribe of the Deep Forest or simply Orang Sanat (people of the family).

Cryptozoologists should be aware not all of the surnames following 'orang' are necessarily animals but in some instances like this, smallish humans of vague aboriginal similarities. The more ethno-friendly word then for Orang Kubu people is Sanat or Suku Dalam. They are aboriginal hunter/gatherers not agriculturalists though they will make clearings to grow some crops occasionally (for starch) and are found in central eastern Sumatra but originally range to western Sumatra too.

These tribesmen (not cryptids) like the orang pendek (which is a cryptid) have essentially been displaced by agricultural clearance, land fires and so forth. They - and the Sakai people of Riau, Sumatra and the aboriginals (mistakenly as they aren't 'Kubu') of South Sumatra are actually original people of the island. They are a bit like the Orang Asli (which means native people) of peninsular Malaysia, which was also mentioned by McNeeley and Wachtel in "*Soul of the Tiger*." The Orang Asli are not cryptids either. If being precise is required, all these groups are actually Proto-Melayu (i.e., pre-Melayu), which places them in same ethnic grouping as the Penan and Punan primitive tribesmen of Borneo and the Toraja of Sulawesi. Debbie Martyr of Project Orang Pendek kindly wrote, "these Kubu are nice people generally who have a lousy time of it and are being subject to what is essentially genocide through land clearance and development policies by what they call the 'orang luar' (people outside the forest).

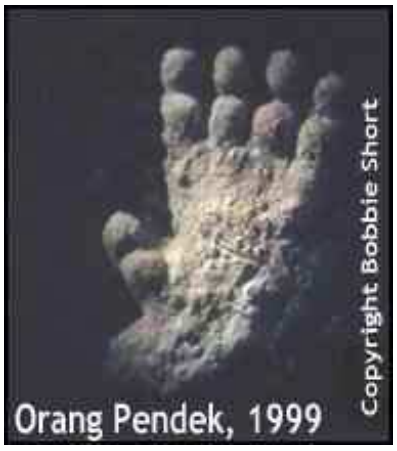
That should pretty much clear up the notion that the Orang Kubu are cryptids. The confusion surely must lie with the Kubu people's chance encounters or association with the orang pendek in the Mt. Kerinci volcano region of Gunung Sumbing on the island of Sumatra.

These native tribes of the rain forest know the orang pendek, but they too very seldom see the creatures and like the orang luar, (outsiders) when they do, everyone scatters three ways from Sunday. The orang pendek aren't so tall but according to credible team members of Project Orang Pendek, they are "powerful bipedal ape-like creatures." The creature's upright stance can give the Orang Sanat (Kubu) the willies, in which case they scatter in wild chaos when they chance upon one. The Kubu have been an invaluable source of help in Project Orang Pendek in the Taman National Kerinci Seblat (TNKS) and bordering forest, though they have not been able to lead team members to the elusive orang pendek.



Martyr has been in Sumatra since 1989, speaks the language fluently and along with wildlife photographer Jeremy Holden, has seen the orang pendek within 30 meters range. He specializes in rare mammal and bird photographs, using infra-red-triggered automatic cameras and feels the way to capture our first images of the OP is with trigger-cameras, unfortunately funding has its limitations.

Martyr speaks of her sighting in absolute amazement saying with complete awe - "*here is this creature, stepping out of a legend and into the light of modern day, it boggles the mind.*" Wildlife photographer Jeremy Holden actually saw the orang pendek running and his visual take was much longer in duration and at a far closer range than was Martyr's sighting. Team member consensus illustrates the orang pendek arms outstretched in front of the animal when cruising, as if reaching out in a forward extension of both arms and hands for something and Martyr says. "*...it has bloody bipedal speed on the ground.*" Recently Debbie wrote suggesting orang pendek "might" be a bonobo/ pigmy chimp stating, "*this creature is an odd biped, half human half gibbon-like, with a very different kind of torso, massive shoulders, immense musculature, not bulgy, but just a solid mass of muscle yet the sagittal crest is not so developed as all that would suggest. It has no discernible tail.*" It has a smallish curved human-like foot with a divergent big toe. It is seldom seen in trees.



Martyr is cautious in what the villagers and the Kubu tell her i.e., this "swaying behavior" the orang pendek displays, has in her words "*the likelihood that the informants are 'bohong' (liars).*" Evidently the creature is believed to be too swift to stop and sway. If that seems unreasonable then this is an oddity the villagers persist in promoting, interestingly not only in Sumatra but by the river people in the Kalimantan where reports continue to persist that the orang pendek or batutut creature also make their home and presumably on other islands as well. There, in the Kalimantan, stories revealed the creature has been seen using a rock to smash and remove the shell from river snails before eating them. Holden was made aware of the orang pendek in the Kalimantan while censusing orangutans there.

Interestingly enough, the word "Malay mawas" was never used to reference the orang pendek-like creatures while I was there, but assurances have been forthcoming from several islanders that the mawa written about in Malaysian newspapers tends to fit the description of the orang pendek. So we mix in the soup, Malaysia. There are as many names for these OP creatures as there are tribal dialects and islands. Batutut, atu, sedapa, sedapo, mawa and probably a hundred others. For the uninitiated, these are not the hirsute giants we hear about in the neighboring islands north from Sumatra to the Philippine Sea. These orang pendek are a smaller less hairy primate, with human and ape characteristics, evidently not lacking in strength, speed and agility.

If this descriptive composite is what the orang pendek turns out to be, we shall have our first look-see at a hairy bipedal apelike creature endowed with incredible locomotion and agility despite its odd foot shape! Of major interest would be whether or not the bipedal orang pendek will be classified as pongid.

We should applaud Fauna and Flora International for their funding and support and the remarkable work being done in Sumatra. If Project Orang Pendek hasn't captured a measure of your fascination, it should. Exciting stuff that.

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The article just read was written by Bobbie Short and originally appeared in *CRYPTO* Volume 3, Number 4, August 2000. Bobbie has also authored a piece that was presented in *CRYPTO* Volume 3, Number 3, May 2000 that was entitled *"The Long Walk: A Review and Commentary of Slavomir Rawicz's The Long Walk ."*

A Registered Nurse by occupation, Bobbie is an active Bigfoot researcher and field investigator with a growing database of hirsute homin sightings, writings and tales dating back to the 10th Century A.D. Her name is included with many others in connection with the well known 1967 Patterson-Gimlin film as the interviewer of John Chambers in October of 1997. For nearly 30 years Chambers was rumored to have created the monkey suit in the Patterson film, but his greatest costume design was seen the following year in the 1968 movie *The Planet of the Apes*. That effort in costume designing was nothing close to the creature exhibited in the Patterson-Gimlin film.

Bobbie has also traveled outside the United States doing research, in 1999 she traveled the length of the Philippines islands south to the Kalimantan in Borneo to examine evidence for such reported creatures as the Philippine *kapre*, the *waray-waray* of Eastern Samar, Indonesia's *orang pendek*, the *batutut*, and to decipher reports of the *beruang rambai*, a primate reported to be neither bear nor orangutan sighted in Central Kalimantan.

Currently she is communicating with Debbie Martyr and other principles in the Sungai Penuh, Kerinci rain forest of Sumatra regarding the hirsute bipedal half ape, half gibbon-looking orang pendek, sighted by Martyr in 1993 and again by Jeremy Holden in 1994. She has other travel and research plans in the works that will be presented when the time is right. Bobbie can be contacted at sierra@n2.net and her web site is present at http://www.n2.net/prey/bigfoot/ .

Image by Christian Le Noël Used by Permission

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APES DOWN UNDER?
A Report on the Situation in Australia

By Malcolm Smith (© 2001)

What is more fantastic: a flying saucer, a ghost, or a huge, bipedal ape stalking the Australian bush? Obviously the last mentioned. We do not know anything about life in outer space; we know little about life after death; but what we do know is that it is impossible for an indigenous primate to exist in Australia. Australia is a remnant of Gondwanaland, a separate faunistic zone never linked to the Asian mainland. No non-flying land mammal larger than a rat has ever crossed Wallace's Line except with the help of man.

So it was hardly surprising that I once authored a paper debunking the whole suggestion[1]. When I drafted the relevant chapter in my book, Bunyips and Bigfoots I commenced as an unbeliever, and completed it as a believer. I can remember the month - August 1994 - when I became a believer, and the two cases that finally tipped the scales.

The first was in Woodenbong, a very small town in the Macpherson Ranges, on the border on New South Wales and Queensland. On the night of August 10, 1977 a woman was awoken by the screaming yelps of her small terrier. Flinging open the back door, and switching on the 200 watt outside light, found herself just 6 feet from an ape, standing 5 feet high on its hind legs like a man, crushing the small dog to its chest. At once, it dropped the terrier, and extended its arms, from which hung long, reddish hair, then retreated, grunting to the back fence, where it halted briefly before bolting between the houses and into the street.

What was most significant was that, just three days later the press arrived to investigate the incident[2]. They found the dog covered with scratches and bruises (something a hoaxer would normally shrink from), a footprint too wide for a human being's, and three long, red hairs caught in a splinter on the back fence. Interestingly enough, just ten months before, and a couple of hundred yards away, another woman had got out of bed to get herself a drink, and had seen two animals of the same description in the vacant allotment next door[3]. It makes one wonder how often this had happened in the past and had escaped notice.

The second case involved twenty 12-year-old boys from the Southport School at a holiday camp in the hinterland in 1977. All of them saw an ape estimated at the time as 10 feet in height rise from its nest in the long grass and stride into the nearby rainforest. Why do I accept the testimony of such youngsters? Because two of them were prepared to confirm the original the details long after they had arrived at adulthood. One of them was now a master at the same school, and the other - who broke the original story when he was a boy[4] - was a prominent member of the Australian Senate!

These, then, were the sort of reports which any researcher into the Australian phenomenon is faced with and, despite their occasional appearance in local newspapers, few Australians know anything about them. Those that do are not talking. I know of quite a few cases where witnesses have quite definitely refused to let their names be known for fear of ridicule.

The only "mythical" monster the average Australian knows of is the bunyip, a catch-all term for a creature believed by the aborigines to lurk in the inland lakes and waterways. (And few are aware how many times it has been reported by credible witnesses.) However, in the period 1871 to 1912 references - usually brief, and often second hand - appeared in regional newspapers to the yahoo, a large ape, or hairy man, seen in the mountains and forests of the south-east corner of New South Wales[5].

After that, every thing was forgotten for a couple of generations - although there was a nine-day wonder in 1973, when large crowds turned up to search for a "bunyip" seen by a group of teenagers in the hinterland of the Gold Coast, in south-east Queensland, and which sounded remarkably like the old southern "yahoo"[6].

Then, in 1975 a man called Rex Gilroy claimed he had encountered a similar animal in Blue Mountains, west of Sydney, and began a one-man campaign to have the beast recognized. Somewhere, probably from some part-aboriginal informant, he dug up the word, yowie and, since Rex has been the driving force behind all publicity of the phenomenon for the last quarter century, the name has stuck. He is an eccentric, flamboyant character with many odd opinions and, in the view of most cryptozoologists, quite unreliable. However, the evidence for the yowie does not rest with Rex Gilroy, but with scores of eyewitness accounts as good as those emanating from North America.

Locations: Most records have come from the eastern coastal and mountain strip from north of Brisbane, Queensland, to Victoria. However, it is becoming clear that this represents the stamping ground of the researchers better than that of the yowies. In the last few years there have been excellent sightings in the Northern Territory (including one in the desert near Alice Springs!), and in 1987 a pair of campers watched an 8-foot ape emerge from the waters of Lake Dulverton in Tasmania[7], suggesting that the species must have arrived before the land connection to the mainland was lost about 11,000 years ago.

Photos: Last year a video film was made of a rather distant, bipedal figure, and the jury is still out as to whether or not it is genuine. There are no photos of the Patterson-Gimlin film standard.

Footprints: Whereas, in North America, footprints outnumber sightings, in Australia there are only about half a dozen footprints, providing little detail. A partial explanation may be that Australia is much hotter and drier than the Pacific Northwest, with little mud and even less snow.

Physical features: Although the average height is 7 feet, there are excellent sightings (reliable witnesses, close up, with frames of reference for size) of animals 8 or 9 feet tall, and others only 5 feet. If the latter are young animals, it is surprising that they are never seen in the company of larger ones. Colour is usually brown to black, but gray individuals are recorded. They are slightly more shaggy than the North American bigfoot but, by and large, the yowie is clearly the same species as the bigfoot - even down to the offensive odour. Like all other unknown primates, it is essentially solitary and nocturnal.

This, then, is the position regarding Australia's abominable bushman. I am at a loss to explain its existence in this country because, as mentioned earlier, the continent has been isolated from the rest of the world from before the primates evolved. In fact, the only way I can imagine it arriving was if it were brought over by the ancestors of the Aborigines - for reasons I would not hesitate to guess.

By and large, the animal has not entered the Australian folklore the way bigfoot has. There are only a few researchers. My friends, Tony Healy and Paul Cropper have been actively following up leads for many years, as has Steve Rushton, a builder in the area north of Brisbane. Recently a new, rather flamboyant group, which calls itself Australian Hominid Research, has become established, and has had some limited success in night-time expeditions[8]. However, it is certain that official science will not accept it without a carcass to examine, and in the foreseeable future, I find that even less probable than a similar event in North America.

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Rex Gilroy (1995) Mysterious Australia, Nexus Publishing

All three are now out of print, but may still be obtained from the authors. However, Cropper and Healy are now preparing a new book devoted wholly to the evidence for the yowie. Stay tuned.

Malcolm Smith is a researcher from Queensland, Australia. He is the author of the 1996 book Bunyips & Bigfoots: In Search of Australia's Mystery Animals. He has authored and co-authored several cryptozoological articles including: "Analysis of the Australian "Hairy Man" (Yahoo) Data" in *Cryptozoology* Vol. 8, 1989 and "Some Unpublicized Australasian "Sea Serpent" Reports" with co-author Paul Cropper in *Cryptozoology* Vol. 11, 1992.

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Preliminary Note : On Representations Of Wildmen

By François de Sarre (© 2001)

Translated from the French *Note Preliminaire: Sur Des Figurations d'Hommes Sauvages (Schlossberg de Homburg/All.)* by Craig Heinselman

Summary:

Coming across Homburg, a pleasant little town between Saarbrücken and Kaiserslautern, not very far from the French border, I visited sandstone caves in Homburg's Schlossberg. There was a depository of objects found in the old Renaissance castle, among them the figurations of **Wild Men** ("satyrs") on terracota. Strikingly, I saw two **different types** of wildmen! One was of hairy *Homo sapiens*, another looked like Heuvelmans' *Homo pongoides*, with upturned noses and abundant head hair. As I returned to Nice, I contacted Dr, Klaus Kell who told me the figurations were from the middle XVIth Century. He kindly send me photographs of them. The author's opinion is that the two groups of wild men co-existed in Europe, during the Middle-Age, as vast portions of land were uninhabited by civilized people. There existed at the same time feral *Homo sapiens*, living in the Paleolithic times, and *pongoid* creatures, maybe related with some fossil-known *Homo* species.

Introduction:

Whereas in the summer 1999 I was in Homburg, a charming township situated between Saarbrücken and Kaiserslautern, not far from the French border. While there I visited a network of caves dug in the local pink sandstone, in the flank of a hill called Schlossberg, overhanging Homburg. This place was named thus (Schloss = castle) because a stronghold was erected there in the Middle Ages (some documents attest its presence since 1172), and then transformed into a castle during the Renaissance under Count Johann IV of Nassau - Saarbrücken (1511-1574). Vauban fortified the place between 1680 and 1692. At present one can discover the vestiges of these fortifications, as the walls of the castle had been shaved during the eighteenth century.

On the path leading to the ruins, overhanging Homburg, is located the opening that permits one to reach the network of underground caverns. The last occupation of these caverns by humans goes back to the last world war. A part of the local population had found shelter there during the allied bombardments. Supplies and other necessities were also hidden and stored there.

The township of Homburg makes possible the visits to the site. One finds, in fact, a real underground city, including several floors of stairs dug into the rock and long halls. Some caverns are arranged even for hearths. In addition to the lack of natural light, the cold weather that reigned there all year round (10°C) had not created a pleasant environment to those that were constrained there!

While heading toward the exit, I saw some cases in a room. The objects stored came from the network of underground caverns, or had been recovered from the Renaissance castle.

Two wild man types:

My attention was attracted quickly, to one of the cases, by the shards of brownish ware figures, representing grinning human faces. These chipped pieces of ware didn't exceed 10 - cm long. The faces had to measure therefore around 5-6 cm. One of them attracted my attention with much curiosity.

What hit me in the first place was the spread the nostrils, the upturned nose, the big round eyes, the abundant hair that surrounded the face! Evidently, it immediately recalled to me the famous drawing of *Homo pongoides* in the book by Bernard Heuvelmans and Boris Porchnev, *L'homme de Néanderthal est toujours vivant*" (Pion, 1974).

The black and white photographs don't do liberty to the visual description given. It would be best, at the time of another visit, to achieve a pencil sketch of these "satyr" faces. I hold at the disposal of researchers the slide in original color. It is possible for me to digitalize it and distribute it of course via the Internet, with the agreement, of the *Stadtverwaltung Homburg* (township of Homburg).

The other figures seen appeared distinctly beastly. They represented wild and hairy men, certainly, but their faces were the same as ours, these were feral *Homo sapiens* of the woods.

While waiting before the entry of the underground caverns, I asked the person at the welcome desk if they had some post cards represent these "*satyrs*," among all those that were spread out for sale none was present, but it was suggested to make a request directly to the township of Homburg.

This request I made, by mail, since my return to Nice, France. I made contact thus with the Dr Klaus Kell, the Director of the Cultural Section of the Homburg/Saar Township, who is responsible for the historic heritage of Homburg (his title in German is *Stadtverwaltung, Abstellung für Stadtgeschichte und Denkmalpflege*). Very amiably, Dr Kell informed me of the origin of the wild man figures. He sent me slides as well, of which some are reproduced here. These slides were taken by the Township of Homburg/Saar.

Thus, the various elements would come from the decoration of stoneware that was part of the Renaissance castle. The figures would date to the second half of the sixteenth century thus (1560-1580). They appear listed under the name of "*masks of satyrs*" or "*silènes*."

Hypotheses:

Such wild man representations are not unique. One meets some notably on the pediments and portals of cathedrals (St. Tugdual de Tréguier, Semur-en-Auxois: reference Jean Roche's book *Sauvages et Velus* and Christian Le Noël's forthcoming *La Race Oubliée*). What surprised me more, in Homburg, was the uncovering of images that appear to be the representations of two different types of humans. Was this an indication that the represented beings had coexisted previously?

We spoke before of *Homo pongoides*. This designation was given by Bernard Heuvelmans, following the examination of a specimen frozen, from uncertain origin, and exposed in 1968 to Heuvelmans in the United States (more commonly *Homo pongoides* is known as the *Minnesota Iceman*) [*L'homme de Néanderthal est toujours vivant*" (Pion, 1974)]. It is of course tempting to make closeness between these *Homo pongoides* and the shapes of fossil men that we know. It is not the object of the present debate, but at least two competitors enter in line: *Homo erectus*, or *Pithecanthropus*, present under varied shapes in Europe, maybe until historic times, and *Homo neanderthalensis*, whose present survival would not constitute a very big surprise.

The hypothesis of the author here presented is that until late in the Middle Ages living in Europe, in the sideline of the organized societies that we know, lived diverse populations of wild men...

Some among them constituted *Homo pongoides* , the other were tribes of true men, living as they did in the Paleolithic, hunting and gathering. They could have been more "hairy" than most men in medieval societies, but not necessarily more so than some contemporary people.

Such a situation of varied mingling in Europe can appear incongruous at first. Then again at the present time in Indonesian and in the Amazon Rain Forest, some tribes continue to survive without ties to our civilizations.

Map Used Under Ownership Rights to the Software Rand McNally New Millennium World Atlas.

This article originally appeared in its French form (with an English Summary) in the publication *BIPEDIA* Volume 19, January 2001. François de SARRE is a zoologist and head of the *Centre D'Etudes et de Recherches sur la Bipedie Initiale* (Study and Research Center for Initial Bipedalism, CERBI). François de Sarre can be reached at 32 ave Buenos-Ayres, 06000 Nice, France or at francois.de.sarre.cerbi@wanadoo.fr and at the website http://perso.wanadoo.fr/initial.bipedalism

Certain alterations were made in the translation to English. These do not diminish the content, just make it more readable in the translated form. The map above showing the location of Homburg (Germany) was not present in the French version of the article. The French version of the text is presented below for reference purposes, it is a direct copy of the article supplied by FranAois, and only the images have been removed.

François de Sarre has authored a varied of articles in the past for many publications, some of these articles are:

About the Survival of Relic Hominoids from the Point of View of a Zoologist, CFZ Yearbook 1996, The Centre for Fortean Zoology, Exeter (UK), 1995
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Hominology Special Number I
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B I P E D I A

CENTRE D'ETUDES ET DE RECHERCHES SUR LA BIPEDIE INITIALE

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NOTE PRELIMINAIRE SUR DES FIGURATIONS D'HOMMES SAUVAGES (Schlossberg de Homburg/All.)

par

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Summary: Coming across Homburg, a pleasant little town between Saarbrücken and Kaiserslautern, not very far from the French border, I visited sandstone caves in Homburg's Schlossberg. There was a depository of objects found in the old Renaissance castle, among them some figurations of **Wild Men** ("satyrs") on terracota. Strikingly, I saw **2 different types** of wildmen! The ones were hairy *Homo sapiens*, another looked like Heuvelmans' *Homo pongoides*, with upturned nose and abundant head hair. As I returned to Nice, I contacted Dr. Klaus Kell who told me that the figurations were from the middle of the XVIth Century. He kindly sent me photographs of them. The author's opinion is that the 2 groups of wild men co-existed in Europe, during the Middle-Age, as vast portions of land were uninhabited by civilized people. There existed at the same time feral *Homo sapiens*, living like in Palaeolithic times, and *pongoid* creatures, maybe related with some fossil-known *Homo* species.

Introduction: Alors que je me trouvais l'été 1999 à Homburg, une charmante bourgade sise entre Saarbrücken et Kaiserslautern, non loin de la frontière franAaise, j'en profitai pour visiter un réseau de caves creusées dans le grès rose local, au flanc de la colline baptisée *Schlossberg*, surplombant Homburg. Cet endroit était ainsi nommé (*Schloss* = "château") parce qu'un château-fort y fut érigé au Moyen-Age (des documents attestent sa présence dès 1172), puis transformé en château de la Renaissance sous le comte Johann IV de Nassau-Saarbrücken (1511-1574). La place fut fortifiée par Vauban entre 1680 et 1692. Actuelle-ment, on découvre surtout les vestiges de ces fortifications, les murs du château ayant été rasés au cours du XVIII° siècle.

Sur le chemin menant aux ruines, en surplomb de Homburg, se situe l'ouverture qui permet d'accéder au réseau de souterrains et de caves. La dernière occupation des lieux par l'homme remonte au dernier conflit mondial. Une partie de la population locale y avait trouvé refuge pendant les bombardements alliés. On y avait aussi caché ou entreposé des vivres et des matériels de première nécessité.

La municipalité de Homburg a rendu possible la visite du site. On se retrouve, en fait, dans une véritable ville souterraine, comportant plusieurs étages, des escaliers creusés dans la roche et de longs corridors. Certaines cavités sont encore aménagées dans l'état où elles furent habitées. En plus du manque de lumière naturelle, le froid qui y règnait toute l'année (10 °C) ne devait pas rendre le séjour forcément agréable à ceux qui s'y trouvaient contraints!

En me dirigeant vers la sortie, je vis quelques vitrines dans une salle. Les objets entreposés provenaient du réseau de souterrains, ou avaient été retrouvés dans les ruines du château de la Renaissance.

2 types d'hommes sauvages: Mon attention fut vite attirée, dans l'une des vitrines, par des tessons de faÔence brun clair ou brun foncé, représentant des visages humains grima-çants. Ces morceaux de faÔence ébréchés ne dépassaient pas 10 cm de long. Les visages de-vaient donc mesurer autour de 5-6 cm. L'un d'eux attirait singulièrement mon attention (*photo ci-dessous*).

Ce qui frappait en premier lieu, c'étaient les narines ouvertes vers l'avant, le nez retroussé, les grands yeux ronds, l'abondante chevelure qui entourait le visage! Evidemment, cela me rappela tout de suite le fameux dessin de l'*homme pongoïde* dans le livre de Bernard Heuvelmans et Boris Porchnev, "L'homme de Néanderthal est toujours vivant" (Plon, 1974), planche 47.

La photographie en noir et blanc ci-dessus ne rend qu'imparfaitement compte de cet aspect visuel. Il serait judicieux, lors d'une prochaine visite, de réaliser un croquis au crayon de ce visage de "satyre". Je tiens à la disposition des chercheurs la diapositive en couleurs originale. Il m'est possible de la numériser et de la diffuser via l'internet, avec l'accord, bien sûr de la *Stadtverwaltung Homburg* (municipalité de Homburg).

Les autres figurations (cf. la *photo ci-dessous*) étaient nettement moins "bestiales." Elles représentaient des hommes sauvages et velus, certes, mais leur faciès était le même que le notre, c'étaient des *Homo sapiens*, comme nous, des hommes-des-bois ensauvagés, en quelque sorte!

En repassant devant l'entrée du souterrain, je demandais à la personne de l'accueil si elle avait des cartes postales reprEsentant les "satyres," parmi toutes celles qui étaient proposées à la vente. Ce n'était pas le cas, mais il me fut conseillé de présenter ma requête directement auprès de la municipalité de Homburg.

Ce que je fis, par courrier, dès mon retour à Nice. Je pris ainsi contact avec le Dr. Klaus Kell (Stadtverwaltung Homburg, Abteilung für Stadtgeschichte und Denkmalpflege), responsible du patrimoine historique de la ville.

Très aimablement, le Dr. Kell me renseigna sur l'origine des figurations d'hommes sauvages, puis me fit parvenir les diapositives, desquelles sont tirées les reproductions ci-jointes.

Ainsi, les divers éléments proviendraient de la décoration de poêles en faïence, qui faisaient partie du mobilier du château de la Renaissance. Les figurations en terre cuite dateraient ainsi de la seconde moitié du XVI° siècle (1560-1580). Elles étaient répertoriées sous le nom de <masques de satyres> ou de <silènes>.

Hypothèses: De telles représentations d'**hommes sauvages** ne sont, bien entendu, pas uniques. On en rencontre notamment sur les frontons et portails de cathédrales (St Tugdual de Tréguier, Semur-en-Auxois : cf. le livre de Jean Roche, <Sauvages et Velus>, Exergue 2000, et celui à paraître de Christian Le Noël, <*La Race Oubliée*>, éditions Cheminements).

Ce qui me surprit le plus, à Homburg, ce fut de retrouver côte à côte ce qui paraissait être la représentation de **deux types humains différents**!

Car apparemment, ces visages faisaient bien partie d'une même frise. Etait-ce une indication que les êtres représentés avaient jadis coexisté?

Nous parlions plus haut d' **homme pongoïde**. Cette désignation a été forgée par Bernard Heuvelmans, suite à l'examen d'un spécimen congelé d'origine incertaine, exposé en 1968 aux USA lors d'une foire itinérante [cf. <*L'homme de Néanderthal est toujours vivant*>, Plon, 1974]. Dans l'esprit du zoologiste franco-belge, pongoïde ne voulait pas dire que l'être était intermédiaire entre le singe et l'homme, mais qu'il s'agissait d'un homme (Homo) à l'aspect de singe anthropomorphe (*Pongo*). Seul le visage, et la stature (cou enfoncé dans les épaules), pouvaient paraître simien. Pongo est le nom générique de l'orang-outan, mais aussi le nom de famille (*Pongidae*) de tous les grands singes d'Afrique ou d'Asie. Le nom spécifique d' *Homo pongoides* semble ainsi tout à fait adéquat.

Il est bien sûr tentant de faire un rapprochement entre ces hommes pongoïdes et les formes d'hommes **fossiles** que nous connaissons. Ce n'est pas l'objet du présent débat, mais au moins deux concurrents rentrent en lice: *Homo erectus*, dit aussi Pithécanthrope, présent sous des formes variées en Europe, peut-être jusqu'aux temps historiques, et *Homo neanderthalensis*, dont la survivance actuelle ne constituerait pas une grande surprise.

Dans le cadre des figurations de Homburg, nous le disions, il était étonnant de découvrir aussi l'**homme sauvage** sous sa forme moderne (*Homo sapiens*), au front haut, au nez long, mais d'aspect tout autant hirsute et grimaçant.

Il pouvait s'agit d'individus isolés, ermites ou malades (frappés d'ostracisme). Mais également de la représentation de peuplades...

L'hypothèse de l'auteur de la présente note, est que jusque tard dans le Moyen-Age vivaient en Europe, en marge des sociétés organisées que nous connaissons, plusieurs populations d'**hommes sauvages**...

Certaines d'entre elles étaient constituées de **pongoïdes**, les autres étaient des tribus d'hommes de type **sapiens**, vivant comme au Paléolithique, de chasse et de cueillette. Ils pouvaient ltre plus <velus> que les **sapiens** organisés en sociétés médiévales, mais pas forcément beaucoup plus que certains Méditerranéens contemporains!

Une telle situation, mêlant en Europe (outre les **pongoïdes**) des **sapiens** civilisés à des **sapiens** vivant comme à l'âge de pierre, peut paraître incongrue. Mais encore à l'époque actuelle, dans l'Irian Jaya indonésien comme en forêt amazonienne, des tribus continuent à vivre repliées sur elles-mêmes, sans entretenir de liens avec notre civilisation.

REMERCIEMENTS - DANKSAGUNG : An dieser Stelle sei Herrn Dr. Klaus Kell für wert-volle Hinweise und für die Bereitstellung des Fotomaterials aus den Homburger Schlossberg-höhlen, recht herzlich bedankt.

Pour se renseigner sur le Schlossberg : Städtisches Kultur- und Verkehrsamt
Rathaus, am Forum
D-66424 Homburg/Saar

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Bigfoot Encounters in Connecticut:

Relic Wildmen in the Nutmeg State From 1870 - 1989

By: Gary Mangiacopra* and Dr. Dwight Smith** (© 2001)

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For the past several centuries throughout the New England states, encounters with tall, hairy hominoid individuals, commonly called Bigfoot or Sasquatch, have been reported numerously, except that is for two states, Rhode Island and Connecticut. [1] With Connecticut itself being the third smallest state in the Union, whose geographical size is roughly 110 by 90 miles with a current population of circa three million. This heavily settled state is not one a Bigfoot investigator would considered as a prime candidate for possible encounters and first hand reports. Yet several wildmen encounters have come to the forefront from the Nutmeg state.

In the past half-a-century, the earliest published account of an encounter happened on New Years Day of 1952. A news report to the *HARTFORD COURANT* from the small town of Winsted, Litchfield County told of the discovery in the woods near the east end of Highland Lake, of bare human feet that were three times normal size and possessed a pigeon-toed slant. Argyle Throckmorton, a retired broker and lake side resident, discovered the prints in a muddy stretch about noon that Tuesday. According to Throckmorton's account, he followed the tracks to a patch of mud where whatever made these prints apparently lay down to rest. From its impression this creature slept on its right side and weighed about 600 pounds and had a "*tremendously big midsection*." [2]

The article, under the byline of Julius MeGaga, included information about the mysterious footprints that were found recently (1951) near Mt. Everest on the other side of the world and attributed to the "Abominable Snowman." Julius suggested that the town of Winsted might have a similar situation. This was in 1952 don't forget before the controversy of whether North America might have its own Abominable Snowman started six years later in 1958, with the first news-wire reports coming from California of the discovery of gigantic footprints.

Whatever made these three times normal size human footprints was never resolved. Two decades later, the "Winsted Wildman" made two new appearances separated by a two year period. On the early Monday morning of 24 July 1972, Winchester Road resident Wayne Hall, age 19, along with a friend Dave Chapman, 18, observed a strange man-like creature on the Winchester Road near Crystal Lake Reservoir.

While at Chapman's home on Platt Hill Road that early Monday morning, Hall related to the local news-reporter: [3]

"It was close to a horse barn. From what we could see, it was about eight feet tall and covered with hair. We could just see arms and legs and the head. We couldn't see any face or anything. It was too far away."

Prior to their visual sighting of this wildman, both heard "weird noises" outside, described as sounding like a frog and a cat mixed together - like when a frog blows up and makes a lot of noise.

Of the event described, this wildman came out of the thick woods from the area of Crystal Lake, crossed the road, and went into the shadows near the lighted barn where Winsted resident Albert C. Durant kept race horses.

As Hall explained in detail latter: [3]

"It was kind of stooped, but more upright It was hairy; I would say black. It never crouched down; it was always upright. Once in a while, it would reach up and scratch its head. We watched it about 45 minutes. It would go off into the shadows and then we wouldn't see it. Finally, it went back across the road and into the dark woods toward the lake."

When asked the question if it might have been an oversized black bear, Hall replied,

"It was no bear."

Two years later, the second reappearance of the "Winsted Wildman" happened on an early Friday morning of 27 September 1974, to two young dating couples. At about 2:30 A.M. two terrified young Harwinton men stopped Patrolman George Corso in his police cruiser on Main Street, telling him of seeing a "*dark-colored, hair-like*" creature at the edge of Rugg Brook Reservoir.

According to Patrolman Corso:

"They were terrified. One went in the cruiser with me to where they had seen it? But the young man insisting that all the cruiser doors be locked before they left on the three-mile drive to the reservoir in the deep woods. Giving details of seeing something six-feet tall and weighed about 300 pounds, with its eyes reflecting the moonlight."

The creature was seen on an embankment near the reservoir road. The young man shouted. "*There it is now don't stop.*" Corso turned the cruiser around and searched the slope to the water's edge with a spotlight but saw nothing.

Corso returned to the area at dawn with a reporter, but no signs of any footprints in the short brush could be found due to the hard gravel surface of the slope. Only a busy beaver was seen swimming in the nearby reservoir.

Desk Sgt. David Gomez later confirmed the genuine terror of the young man. That he was really shaken up and told him that he's never going up there again. Gomez offered the rational explanation that. "*it may have been a black bear they saw.*" [3]

Since 1974, there have been no additional published reports of any further sightings of the "*Winsted Wildman*" However, this may be due to purely economical reasons as the *HARTFORD COURANT* had begun to eliminate their state's regional news offices.

These three wildrnan encounters from Winsted are the best-detailed reports currently known that help to substantiate the position that Bigfoot had formerly resided in Connecticut. Further additional claims of Bigfoot sightings, though lacking details, were collected in the early 1990s by Connecticut Bigfoot researcher, Bill Green. [5]

The single sentences reports given by Green are as follows: [6]

In 1870, a man was hunting near Colebrook when he encountered a strange humanoid animal in some bushes

A white hairy bigfoot seen new Trumbull in 1972.

A Bristol woman claimed she encounter a bigfoot standing near a bridge in Whigville in 1989.

CONCLUSION:

In contrast to the listings of Bigfoot sightings that have been recorded from other New England states, Connecticut suffers from a near lack of recorded sightings, although Bigfoot has in decades past been observed within Connecticut's border. It can even be postulated that additional and more recent encounters has occurred but failed to reach local newspaper columns. Whether these Bigfoot individuals reside in this rapidly human crowding state whose farmlands and woods are being adapted to human habitation year-round can be questioned. Or a more likely possibility of migrating or wandering black bears from the more wilds regions of the surrounding states of New England is open to speculation.

Sources

[1] Paul and Bob Bartholomew, William Brann, and Bruce Hallenbeck, Monsters of the Northwoods, 2nd edition, January 1992

[2] Julius McGaga, Abominable Half-Human Monster Linked to Barefoot Tracks in Winsted Woods, Hartford Courant (Connecticut), 2 January 1952, Page 1, column 6-8 & page 2, column 6

[3] Joseph A. O'Brien, The 'Wild Man' May Be Back Again, Hartford Courant (Connecticut), 28 July 1972, Page 20, column 5-8, 2nd and 3rd editions only

[4] Joseph A. O'Brien, Strange Creature Frightens Couple, Hartford Courant (Connecticut), 28 September 1974, Page 29, column 3-4, 1st, 2nd , 3rd and 4th editions only.

[5] Maxine Bernstein, Local Man Goes Ape Over Bigfoot Legend, Hartford Courant (Connecticut), 20 August 1992

[6] Bill Green, Editor The Bigfoot Record, No 2., Circa 1994, Page 4

Listings of Footprints/Sightings of Bigfoot in Connecticut

Map #	Date	Town	County	Observation
1	1870	Colebrook	Litchfield	Strange Humanoid
2	January 1, 1952	Winsted	Litchfield	Footprints
3	1972	Trumbull	Fairfield	White Bigfoot
4	July 24, 1974	Winsted	Litchfield	8 Foot Bigfoot
5	September 27, 1974	Winsted	Litchfield	6 Foot Bigfoot
6	1989	Whigville	Hartford	Bigfoot

Map Showing Counties and Towns of Sightings Mentioned in the Article

Map Used Under Ownership Rights to the Software Rand McNally New Millennium World Atlas.

Gary Mangiacopra is a veteran researcher in Cryptozoology, with a strong cryptozoological history going back into the 1970's. He has done extensive research on lake and sea mystery animals as well as radio and animation portrayals of cryptids. Mangiacopra holds a masters degree in biology, of which his master's thesis was entitled Theoretical Population Estimates of the Large Aquatic Animals in Selected Freshwater Lakes of North America *in which limnology is used to establish whether a breeding population of unknown aquatic animals could be present in selected lakes. Dr. Dwight Smith is a biology instructor at Southern Connecticut State University with an Ornithological specialty who has published over 200 scientific papers on a variety of subjects, Dr. Smith holds a doctoral in zoology. These two men have authored or co-authored numerous articles on Cryptozoology.*

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Bigfoot-like Beings Sighted in Western Europe

By Jean Roche (© 2001)

Yes, we have...

Scotland

In 17th Century, a man of the clan Murray is said to have captured a wild man in Craigiebarns Rocks. A chained wildman still appears in his family's heraldry (John Michell and Robert Rickard, *Phenomena*, Thames & Hudson, London, 1977).

The Fear Liath Mor or Big Grey Man has been often described until today. The most known area is the summit of Ben Mcdhui, and the Cairngorms (where one can see the last reindeer in UK). But sometimes elsewhere. The Black Mount, and even the islands of Skye and Canna are sometimes quoted (*Goblin Universe*, 1986 Llewellyn Publications, St Paul, Minnesota).

A series of records took place in 1993 or 1994 in the area around Torphins, near Aberdeen. Three young men, who have asked to remain anonymous, were walking along a wide track through a forestry plantation. One of them saw a dark human-shaped figure run across the track, two hundred yards in front of them. He felt an immediate sense of terror and foreboding, but his friends saw nothing. They were teasing him and accusing him of having made up the whole incident, when all three saw a face, that they afterwards described as "*human... but not human,*" peering out at them from between the branches of the fir trees. One of them threw a stone in the general direction of this apparition, and the creature disappeared.

These three youths had a second encounter with a similar creature a few weeks later. One of the three claimed later that a female friend of him, living in a secluded cottage, has twice seen a dark, hairy figure standing in the forest watching her cottage, before slinking away into the undergrowth (M. Fraser, "Strangeness in Scotland 2," in "*Animals & Men*" 9, April 1996).

Spain

Many stories of hairy giants appear in this country, mainly in the north, from Galicia to Catalonia, sometimes in the south (Andalucia). José María Satrústegui, relates that about 1940, while crossing the Roncesvalles pass in Valcarlos y Ondarrola, on his way to Pays Basque, some shepherds spoke convincingly to him about the existence of Basajaun. One old farmer even confided to him that the Lord of the Wood had visited him at his country house in Aitzurre (José María Satrústegui, Mitos y Creencias, in *Obras Completas*, Pamplona, Spain, Euskaltzaindia, 1987).

Summer of 1968. A man riding a motorbike said that he had passed Hostalric (Barcelona), *"an animal with a big body, hairy, bipedal, and long arms, that crossed the road with a weary appearance."* Some days later there was another sighting Vilobí del Penedés (Barcelona). A group of boys claimed to have met a huge hairy being that was drinking from a pond (*Horizonte*, May-June 1969).

Early June of 1993. A group of speleologists prepared to spend the night at the ruins of a church near Collada de Vallgrasa (Catalan Pyrenees). They heard strange noises resembling those of an enraged cat. When they came close to the church's large doorway, the speleologists saw a frightened, weird, shaggy creature, 1.5 meters (5 ft.) in height, flee from the building. The wild man appeared again in the woods between Farga de Bebié and Ripoll (Gerona). There two "hairy beings" pounced on a pair of palaeontologists, who ran away from them (*Año Cero*, 40, November 1993).

The cases above, and many other, are compiled in : Sergio de la Rubia-Muñoz, Wild Men in Spain, *The Info Journal*, Winter 1995.

France

No recent reports at my knowledge, but at least a classical one from the seventeenth century.

<According to Le Roy, in the Pyrenees, shepherds who herded their flocks in the wood of Iraty, saw a wild man in the year 1774, who lived in clefts in the rocks. He appeared to be about thirty years of age, was very tall with hair like that of a bear, who could jump and run as quickly as a chamois. He appeared to be bright and happy and, according to all appearances was not ungentle in character. He never had anything to do with anyone, and had no apparent interest in so doing. He often came near to the huts of the shepherds without making any attempt to take anything. Milk, bread, and cheese appeared to be unknown things to him, for he would not even take them when they were placed in his way. His greatest pleasure was to frighten the sheep, and break up the herd. When the shepherds put dogs on him, as they often did, he would disappear as quickly as an arrow shot from a bow, and he allowed no one to come near him. One morning he approached one of the huts, and as one of the people who lived there approached him to catch him by the foot, he laughed and fled... No one knows what became of him> (see for instance Dmitri Bayanov, *In the Footsteps of the Russian Snowman*, Crypto Logos, Moscow, 1996).

Italy

Many striking, recent events have occurred in the heights near Ventimiglia.

A Swiss music producer, Jean Singgelos, is reported to have seen the creatures twice. The first was at Sealza, near the French border, in December 1996. By night, from a car driven by a musician friend of his, Bruno Cheli, he saw *"a giant being, more than two meters in height, moving between trees. That looked a crossing between a man and a gorilla..."* Singgelos' second sighting occurred in September 1997. At 4:30 PM, he could not sleep and was outdoors. He saw three "*strange beings*"... (*Il Giorno*, 11/13/1997). On May 7 of 1997, by night again, a student saw a nude hairy giant (2 meters) in the same area. On July 27 of 1997, a sighting by a policeman occurred. The hairy giant's neck is described as thick and short (Beppe Gualazzini, "L'uomo-gorilla di Voronoff ha preso corpo", *Il Giornale*, October 24 1997). Media has related these particular cases to experiments of animal transplants around 1930, by the Russian searcher Voronov. Such an explanation is even more impossible than an actual "yeti" in this area, but, maybe, without that, there would be no article about the subject.

Scandinavia (Sweden and Norway)

Both Ivan Sanderson (*Abominable Snowman: Legend Come to Life*, Chilton, Philadelphia, 1961) and John Green (*Sasquatch: the Apes Among Us*, Hancock House, Seattle, 1978) claim modern sightings in these countries, with no details. The "Snow walker video," obtained in 1995 by anonymous Belgian people, would be of Scandinavian origin, according to landscape, trees... but this video is dismissed as hoax by many.

Jan-Ove Sundberg has collect a handful of reports near Voxna (north of Stockholm just on the north side of 61 north, between the lake Siljan and coastal city of Söderhamn) in about 1985, including tracks, screams, droppings, and a close observation by two girls while bathing in a pond. The Swedish Bigfoot seems to have stayed in the area for about five years (personal communication).

Croacia

The Vedi has been sighted at least until the middle of 20th Century in the Bilo Gora area (near the Hungarian border): see Vladimir Markotic and Grover Krantz, *The Sasquatch and other Unknown Hominids* (Western Publisher, Calgary, 1984).

A typical incident occurred in 1870. During the cold winter, the two brothers slept together in a warm stable. In the middle of one night, one brother awoke when he felt as if there were someone between the two of them. When he touched it, it felt hairy and warm, and at first he thought it was their dog. Then slightly brushing against a breast made him realize that it was female. Suddenly frightened, he called his brother. The hairy female quickly made for the door and the two brothers followed her out into the courtyard. She was quicker than they were, however, and jumped over the fence to the garden and on into the woods (Loren Coleman and Patrick Huyghe, *The Field Guide to Bigfoot, Yeti, and Other Mystery Primates Worldwide*, Avon Books, 1999).

Jean Roche is the author of the book Sauvages et Velus: Yéti, Sasquatch, Almasty, Barmanou, Bigfoot... Enguête sur des êtres que nous ne voulons pas voir (Editions Exergue, Chambérym 2000).

Roche has authored a number of articles as well on the subject of Cryptozoology and Hominology, including:

Bigfoot (Widefoot??) des marais, *Hominologie & Cryptozoologie, No. 2, Hiver 1999*
Dissimulation?, *Hominologie & Cryptozoologie, No. 4, Eté 2000*
Empreintes, *Hominologie & Cryptozoologie, No. 6, Hiver 2000*
Iceman: Coup de Theatre?, *BIPEDIA, Numero 16, Mars 1998*
Des Hommes Sauvages en Ecosse?, *BIPEDIA, Numero 19, Janvier 2001*

Jean Roche's website is http://perso.wanadoo.fr/daruc/indexa.htm or http://perso.wanadoo.fr/daruc for more information.

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What is Living in the Woods, and Why it isn't Gigantopithecus

By Will Duncan (© 2001)

Once we get past the strangeness of thinking that Bigfoot may actually be real, we naturally begin to wonder what in the world such a thing might be.

This issue is not new to Bigfoot investigators, and has been addressed many times before. The three prevailing points of view seem to be that it's an ape of some sort, or it's a primitive human, or it's some combination of supernatural and/or extraterrestrial forces. I do not intend to regard this third option at all, because it is completely un-provable and I think it's also unnecessary. In fact, it falls into the trap common to mankind throughout history of assigning supernatural explanations to matters presently not otherwise understood. As has been shown in the cases of lightning and seasonal change, for instance, more prosaic answers are usually forthcoming.

It is possible that there are apes at large in North America. Several investigators have suggested that the Florida Skunk Ape and similar cryptids are pongids, and they may be right. While at first glance having more than one unknown primate living here seems unlikely, it really doesn't have to be. America has only been colonized for a very few hundred years, and there are vast areas that are only intermittently visited by people. In fact, due to the decline of the family farm, acreage that 100 years ago was cleared has in many cases reverted to a wild state. Certainly our urban areas continue to expand, but there is once again more woodland and fewer people in the countryside than has been the case in recent times. If apes have held out in the wilds of Florida and in similar locales, we may now be running into them from time to time as the human population drifts south to retirement in areas that have never been cleared before.

The term "ape" has often been used in connection with Bigfoot, as well. Taking Bigfoot to mean the large, hair covered bipedal "apemen" often reported from the Pacific Northwest and in fact throughout the United States and Canada, I believe the term is incorrect. There is quite a bit of information to suggest that bigfoot is a hominid and is therefore likely to be very different from the various pongid species in habits and appearance. How are we to know which unknown primate is being encountered at any given time?

For purposes of discussion, I propose that any sighting involving quadrupedal locomotion in an apparent adult may well indicate a pongid. Any sighting involving bipedalism, particularly of a prolonged nature, and especially with the presence of human-looking tracks, indicates a hominid. Some investigators have further speculated that there are, in fact, several different hominid species or subspecies extant in North America. I don't think we have enough information at present to make these distinctions. But I think we have enough to strongly infer that there is at least one hominid at large, that it is closely related to us and that it is probably not *Gigantopithecus*.

A number of Bigfoot researchers have concluded that *Gigantopithecus* makes a very good bigfoot candidate. This fossil ape appears to fit the description of Bigfoot very well. It is known from several fossil jawbones and numerous teeth that have come to light in India and,

particularly, China. It may have been the largest ape to have ever lived, making it a good candidate from the size perspective. The most recent fossils are about 500,000 years old, and there is no reason why it might not still be living. In fact, the various yetis and skunk apes of the world could owe their ancestry to Giganto.

But Giganto's claim to bipedalism is tenuous. Professor Grover Krantz has made a good case, based on the degree of spread in the Giganto jaw, that the head was mounted upright and the animal was therefore bipedal. Maybe. If so, it is the only known truly bipedal pongid. Even so, its dentition places it well out of the hominid line. And hominids are the only possessors of that truly unique locomotive appendage, the human foot. Even with Bigfoot's foot modifications (no arch, greater than human width, increased flexibility, longer heel, and bottom pad) it is still at first sight recognizably a human foot. And its similarity to known *Neandertal* foot fossils has been remarked upon. Essentially, the variances from our feet indicate the same basic animal with adaptations for greater size and weight.

However, there are bigger problems with the Giganto hypothesis. One, I believe, is in behavior. I can find no acceptable reason why a pongid species would remain unknown if it were roaming all over North America, or even just the Pacific Northwest. Pongids only now coming to light in dense southern swamps are believable, and I would expect that, if they are there, we'11 know more about them before long. But Bigfoot is ubiquitous. In addition to the Pacific Northwest, a very good case can be made for its presence in the Maryland/Chesapeake Bay area, the woods and river valleys of Ohio, and various other diverse and widespread environments. And people are definitely looking for them. There are probably not nearly enough people looking often enough, but they're looking just the same. For this species to continue to avoid photo documentation, let alone collection, after several decades of interest by some dedicated hunters, implies more about them. It is unlikely in the extreme that any pongid could have avoided conclusive recognition under these circumstances.

I think that the species in question has more intellect, if such a word can be used, than any pongid. In truth, we simply do not know what human ancestors were like, nor what a living hominid should be like. Further, we are conditioned to view hominid history, as a gradual evolution toward modem humans. In fact, every day we learn that hominid history is instead the story of a hugely successful group of thinking animals of several types. Some seem to have been capable of greater thought than others, and we are here today to testify that this was a very good evolutionary strategy, even if random. But modem humans are totally unlike the other hominids. Nobody is claiming that *Homo habilis*, for instance, grew crops and plotted astronomy. We need to understand that *Homo Sapiens sapiens* is the exception, not the rule in hominid behavior.

We should also avoid the error of thinking that the current fossil record is a clear history of our genus. It is an interesting story but far from complete. The long held conviction that we arose from *Australopithecines* is being overthrown, and the once cherished belief that we are related directly to *Neandertals* is pretty well demolished. We now know that other hominids have existed contemporaneously with modem humans, and that we probably arose very late in the day. DNA evidence tells us that we go back, as a species, about 100,000-200,000 years. Archeology tells us that our civilization developed only several thousands of years ago. Did other human relatives have language as we do, or can we trace the origins of language to their mimicry and vocalizations? We just do not know how they lived, but we know that they were here, and thrived, for millions of years.

How, then should human ancestors, or living hominids, be viewed? There is a tendency to regard those now living as apes and therefore simply as animals. The view that they are solitary, like bears, is probably erroneous and based on the fact that usually only a single individual is seen. But multiple sightings also exist and how unusual is it to see even one of a species that tries hard to never be seen at ail? It doesn't mean that there aren't others around. It just means that no people observed them. Similarly, the claim that they are "gentle giants," not unlike gorillas, may be false. Rather, they may just be exercising due caution around people who may have firearms. The Native Americans certainly were fearful of them, and often described them as cannibals.

So behavior is a poor indicator of their true nature and capabilities, because we've observed extremely little of it. All we can say for sure is that we can't find them despite their seemingly wide distribution. This speaks very well for their abilities. But all is not lost, because we may have a piece of evidence that will tell us a little more about what they are.

Blown Up Facial Image of "Patty" from the Patterson / Gimlin Film. Still Copyright Held by Rene Dahinden. Image Used by Permission of Rene Dahinden.

The evidence in question has been with us since 1967. The Patterson / Gimlin film has weathered decades of denunciation and remains the very best photo evidence of Bigfoot's existence. No one has been able to disprove it, and attempts to recreate it have universally failed. Despite rumors from Hollywood that it was created by a special effects professional, the man in question has denied it and no one has ever addressed the technical questions of how it could have been made. Professor Krantz drew particular attention, in "*Big Footprints*," his seminal 1992 book, to problems of body proportion and movement, evident in the film, that defy fakery. Assuming that the film is legitimate, I think that it holds additional evidence for us.

All hominids have always shared a similar body type. This body type is characterized by an upright posture, the degree of which probably varied somewhat in different hominid species. All hominids were true bipeds and seem to have similar hands and feet. Size varied quite a bit. We know for certain that most Australopithecine were little, while *Turkana Boy*, a *Homo erectus*, would probably have exceeded six feet at maturity. I'm always amazed at the bias that pervades many depictions of these beings. Until recently, hair cover was always minimized in hominid models and pictures. And despite lip service to the musculature of the *Neandertals*, they are usually shown as short, slightly burly versions of us, with different heads. In truth, the muscle mass evidence from *Neandertal* fossils should make it clear that they were very much heavier and more massive than we are, and that seeing one alive would be memorable.

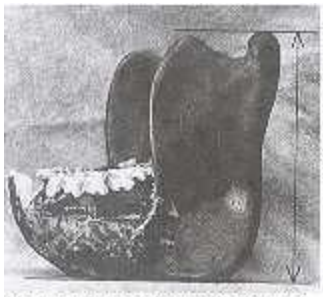
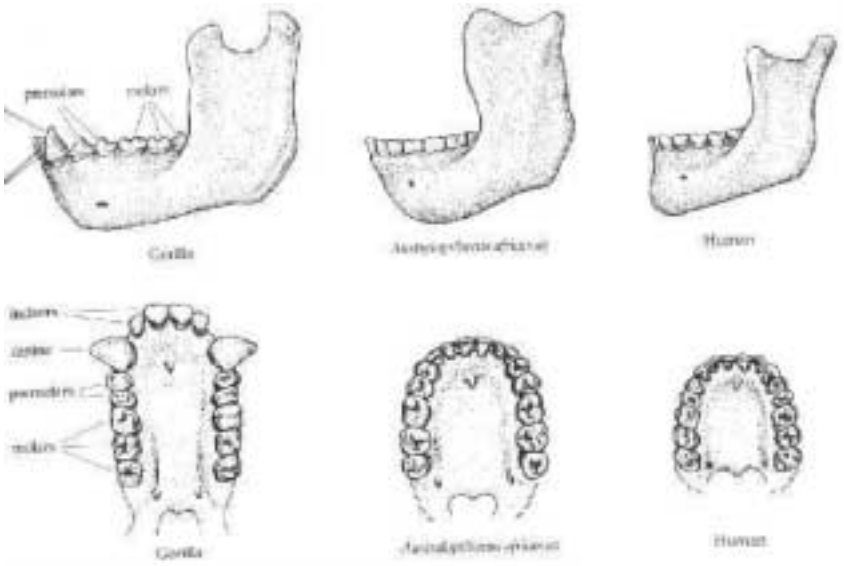


Image of a reconstructed jaw of Gigantopithecus by Grover Krantz. Image used by permission and appears in Krantz's book "Big Footprints" (Johnson Books, Boulder, 1992).

Differentiating hominids by body design is difficult. It is in the skulls that we see substantial differences between species. The *Australopithecines* had a cranial capacity just surpassing chimpanzees, an ape-like face, and probably never left Africa. *Homo erectus*, on the other hand, had a much greater brain size and a face that was recognizably human-like. It was the hominid that left Africa and colonized the world. And this is where we begin to learn something. All apes, including *Gigantopithecus*, have long faces because their jaws are vertically long and their cheekbones are high. Professor Krantz's skilled reproduction of a *Gigantopithecus* skull in "Big Footprints" illustrates this. The ascending ramus, or back part of the jaw, is very elongated, with a general 50 / 50 length proportion between the vertical and horizontal aspects of the jaw.

This proportion is the same in Australopithecine, apes, and incidentally, in modem man. However, in the Erectus hominids and their successors we see a different pattern. The face has shortened somewhat as the cranium has grown larger, resulting in a shortened ascending ramus. But the slightly ape-like prognathism of the jaws persists and they lack modem man's flatter face. The result is a jaw with a horizontal axis that is markedly longer than the vertical axis is tall.



Tooth and Jaw Comparison Between a Gorilla (left), Australopithecus africanus (center) and Homo sapiens (right)
Image from Humankind Emerging (edited by Bernard Campbell, HarperCollines, 1992)
Image used under provisions of the USC Title 17 § 107

These same jaw proportions are apparent in the Patterson / Gimlin film's subject. Clear expanded views of the subject's face from the film make the relative positions of the jaw, cheek and ear obvious. While the overall shape of the skull, and thus the cranial size, is less clear, the comparatively hair-free face permits observation. This is a squat, horizontally long face that clearly follows the general Homo erectus pattern.

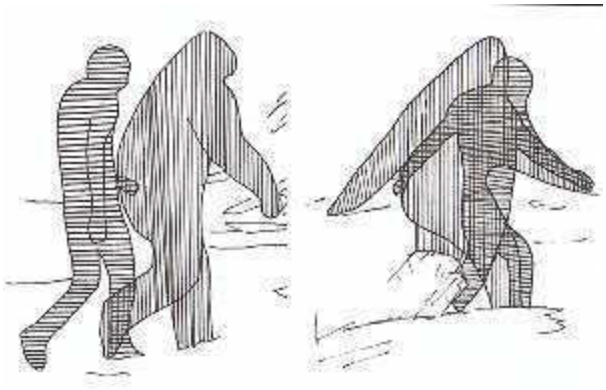
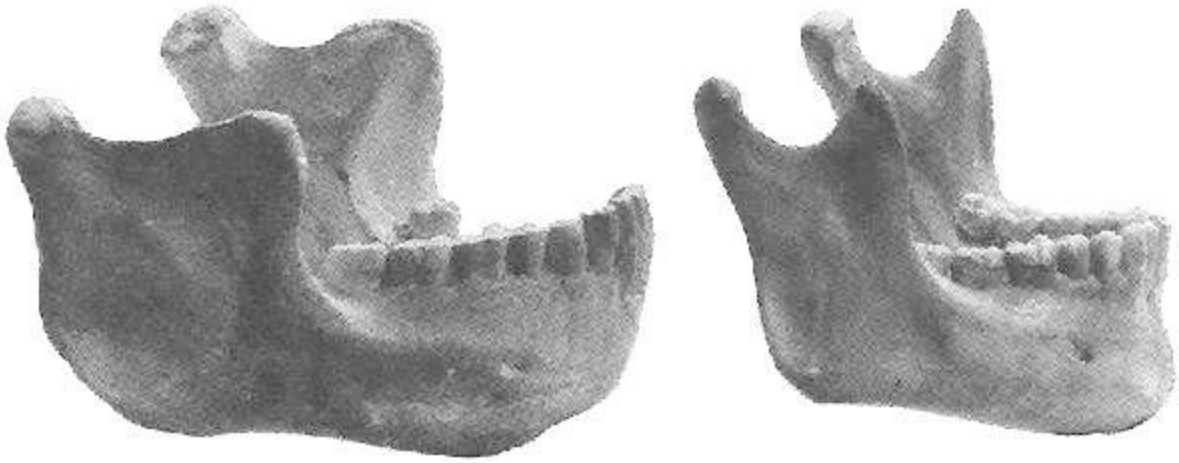


Image used by permission of John Green. Image depicts a superimposed male human over "Patty" from the Patterson - Gimlin Film.

The jaw shape and size is telling, as well. This is not the gracile *Homo erectus* that we've seen in *Sinanthropus*, but rather a robust cousin who also has a fossil pedigree. The *Mauer Jaw* unearthed near Heidelberg, Germany in 1907 provides a much better suspect than Gigantopithecus. If John Green's proportions in Sasquatch: The Apes Among Us (and dealt with by Grover Krantz on page 98 of Big Footprints) are correct, where the film subject is compared to a tall man, then the *Mauer Jaw* could almost be dropped in place for a perfect fit. The very broad, short ascending ramus is readily visible in the film subject's close-ups.

The *Mauer Jaw* has been assigned to *Homo heidelbergensis*, a late *Homo erectus*-early *Homo sapiens* believed ancestral to Neandertal man. The *Mauer Jaw* is about 500,000 years old. Significantly, some *Heidelbergensis* fossils sport a cranial ridge, reminiscent of the film subject. The largest faces in the hominid fossil record come from *Heidelbergensis* specimens. We don't know much about them, but it's thought that they may have had fire, and they may have secreted their dead. It isn't clearly known whether they made stone tools, but there is evidence of stone tool butchery on some fossils. Bigfoot may represent a particularly robust and persistent sort of *Heidelbergensis* that is with us still.



Comparison Image of the *Mauer Jaw* (left) to that of a modern *Homo sapien* (right)

Image from Humankind Emerging (edited by Bernard Campbell, HarperCollines, 1992)

Image used under provisions of the USC Title 17 § 107

It should be noted that Bob Titmus, a taxidermist and tracker who had several face-to-face bigfoot encounters, told Dr. Krantz that the eyes of his *Gigantopithecus* reproduction were closer together than in the creatures he had seen. An ape that size would necessarily have close-set eyes due to the size of the brain behind them. So would a really large Australopithecine. The Mauer individual would not.

This evidence forces us to re-think what the later hominids were really like. We may have greatly misunderstood their appearance and degree of culture. Or there may have been several types extant (as there might be now), including robust and gracile varieties. In any event, it seems obvious that we are not dealing with an ape at all, but a very close relative of comparatively recent evolutionary age. Its intellect and capabilities are not known. It is a creature of immense interest to us both as a long-lost relative and window to the past, and as the bearer of abilities we can only guess at for functioning in the natural world. When the mystery finally ends, the knowledge gained will be vast.

Will Duncan has investigated Bigfoot phenomena in Northern California, Colorado, Ohio and North Carolina since the late 1970's. His previous articles include:

"A Childhood Encounter?-Why I pursue This Enigma," Bigfoot Co-op, 2/98
"Report of a Possible Bigfoot Auditory Communication in Northeast Ohio," Bigfoot Co-op, 2/98
"Where Do Sasquatches Really Live? Evidence and Implications," Bigfoot Co-op, 8/98
"Bigfoot: The Question of Humanness," Bigfoot Co-op, 12/00
Mr. Duncan is a member of the committee directing the www.cryptozoology.com **website. He lives in North Carolina with his wife and daughters.**

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Retrospective:
Preble County, Ohio Incident

A Report of an Alleged Unknown Bipedal Animal and Its Sociological Implications

By Ron Schaffner (© 2001)

Introduction

It was 1977 - "*The Year of the Creature*." Historians of the Bigfoot phenomenon will recall this as one of the most active years since the birth of modern day research. Reports were coming in from the West Coast across mid America to east of the Appalachian Mountains. A few high profile cases during that time were the result of some outlandish hoaxes, but many submitted reports appeared to be authentic with soft evidence to back up their claims.

The basic scenario was always the same:

People reported large hairy bipedal creatures. Sometimes other people saw a similar creature in the general area around the same time frame. Often times, this generated a flap of reports. Posies were formed and the hunters attempted to track down the creature(s). Sometimes tracks were found. These flaps occurred over several days. But no creature was ever found and bagged. Hunting dogs refused to track the scent. Then, the trail went cold and it is as if there wasn't a creature there in the first place.

Image 1: Overall Map of the Area

During April of that year, I had investigated a report in southeastern Indiana, between Aurora and Rising Sun. It was an interesting report involving a young couple that claimed to have seen a large unknown animal at their trailer. The only piece of physical evidence was the dent in his car, which the witness claimed he hit the creature while leaving the scene. Close examination of the automobile indicated no paint or chrome, so we ruled out a wreck. Our investigation of that case was still on going through the next month.

During the third week of May, I was made aware of newspaper accounts coming from the Dayton Daily News about two 13-year-old boys claiming they saw a huge, bipedal creature with dirty brown fur that smelled like rotten meat. The report was in the vicinity of Old Camden Pike near the historic Roberts Covered Bride near U.S. 127, just south of Eaton, Ohio. (1)

I contacted the Preble County Sheriff's Department and they gave me the name and address of one of the witnesses. In the meantime, investigator, Betty Parks was granted an interview with the other boy. Betty and I interviewed the boys separately to prevent any possible contamination of their testimony. Since they were minors, we could not mention their names. For the sake of the incident report, we have used their initials.

Incident Report

Witnesses: Two 13-year-old boys whose parents requested confidentiality.
Date: May 18, 1977
Time: 8:30 PM EST (DST)
Location: Old Camden Pike; Preble County, Ohio (Between Camden and Eaton)

The boys were walking their dog along the railroad tracks to the intersection of U.S. 127 and Old Camden Pike on to the historic Roberts Covered Bridge. As they proceeded along the road, the dog got excited and ran from them. When T.L. picked up the dog, they smelled this terrible odor like rotten meat and heard something walking behind them.

When T.L. and D.B. turned around, they saw this large creature with dirty brown hair. They further described it as about 9 feet tall and weighing about 500 pounds. It appeared to have white eyes. They further described the animal as standing on two legs, with long arms that nearly touched the ground. T.L. said that it looked like it had black and brown spots on it and its head was rounded with no visible neck.

I was also told that it made a sound similar to a cross between a bird and squealing tires from an automobile. D.B told Betty Parks that at one point, creature seemed to be jumping up and down while flapping its arms. He told her that the creature looked similar to an ape.

"It chased us down by the bridge, across a soybean field towards my home. It seemed like it was right behind us, as it took very large steps. When we reached the railroad tracks and the highway, it vanished from our view into some nearby woods." said T.L. in a personal interview."

Figure 2: Roberts Covered Bridge. Photo by Ron Schaffner - May 1977

When the boys arrived home, they told Mrs. L. what had happened. She immediately notified the Preble County Sheriff's Department and two deputies responded. The boys accompanied the Officers to the scene. They refused to get out of the cruiser while the deputies searched the area. Mrs. L. told us that for the next week, her son would not let anyone open his bedroom window, even though it was hot and humid.

I was impressed with T.L.'s testimony. The boy was really scared during our interview. The description of white eyes seemed odd, so I questioned him very carefully on this matter, but he stuck to his story. Something had frightened him, which he perceived as some kind of 'hairy monster.'

Meanwhile, investigator, Betty Parks was interviewing the other boy, D.B. at his home with the parents present. He relayed the same story. Betty would later tell me that he showed signs of extreme fright as he recounted the story. (2)

Possible Physical Evidence

A local farmer and a police officer contacted Richard Hoffman in Dayton, Ohio concerning two unusual prints on his property. His farm is located about 1/2-mile northeast of the reported encounter. Hoffman notified us and we went to investigate. Two prints were discovered along Seven Mile Creek. One was in good shape, while the other was severely weathered. We estimated them to be about a week old. They had five toes and measured 14 inches long, by 7 inches wide. The stride was roughly 6 1/2 feet.

Image 3: Possible Print --- Photo by Ron Schaffner May 1977

The print was cast and taken to the home of Charles Wilhelm for further study. We were able to determine that the track showed all indications of normal slippage and mud push-ups that are consistent with something walking downwards into a creek bed. However, we could not find any evidence of a trail due to the amount of foliage on the ground and the hard clay up the slope away from the creek bed.

Unfortunately, there is no evidence to connect this unusual track find to the report given by the two boys. If we allow for witness misinterpretation of the creature's size and weight, this print could be the product of the thing they allegedly saw. There is always the probability that these tracks were the result of a hoax or misinterpretation by a walking human. We could not eliminate that possibility due to the size of the prints and the factoring of weathering.

Sociological Impact

As with many Bigfoot reports during 1977, '*monster mania*' swept through the county. The '*vigilante factor*' was in full swing after the newspapers picked up the story. Suddenly, Preble County and the area of Roberts Bridge became a local hangout for the younger citizens and local hunters who wanted to bag, or at least see this unusual animal.

This year was also noted for the height of the C.B. craze. (Citizen's Band Radio) During our frequent trips to the area, we constantly heard references to the '*Preble County Sasquatch*' and discussions about where the creature was last seen. The scenario was very frustrating for our investigations. Everywhere was signs of partygoers. We found fake footprints underneath the bridge with discarded beer cans. We even found a cardboard box hanging on an old fence saying: '*Bigfoot Drinks Beer Here.*' Monitoring our radio did produce some local folklore, rumors and some substantiated reports of other strange occurrences.

A deputy (who asked to remain anonymous) told us of some past events that happened in the vicinity of the covered bridge.

"I haven't seen a deer in these parts lately. It just doesn't seem right, as they are usually plentiful in these parts. We've also had reports of a wild goat or something roaming about. A couple of years ago, a young man hanged himself in a tree," he said.

Mr. L thought that maybe his son saw this wild goat up against a tree, but later dismissed that notion. The boy told me that he had seen this goat in the past and it was not the same thing he saw on the night in question.

Image 4: Human Print Found Underneath the Bridge
Photo by Ron Schaffner May 1977

Mrs. L told us that there were some rumors circulating the area about dead livestock. She was also aware of the local C.B.'ers claiming to have seen a hairy monster. A month later, a cattle mutilation had taken place in West Alexandra, Ohio, just east of Eaton.

Investigators talked with a local cattle breeder who was to produce Beefalo- a crossbreed of cow and buffalo. The first birth of a calf was very exciting. Unfortunately, one morning, he found the calf dead in the barn. There was a hole in its chest and the heart had been removed. Whoever or whatever did this with surgical precision. The carcass showed the classic examples of the cattle mutilations that had been occurring in the western states.

Authorities hypothesized that there could be a devil cult in the area, but could not find any evidence. When the idea of a UFO connection crossed their mind, they contact the Ohio UFO Investigators League. The group didn't have any UFO reports from the area even though they canvassed the town and put ads in the local newspapers. Often times, strange lights have been reported, but this could be the result of nearby Wright-Patterson AFB. The case remains a mystery.

We found no evidence to suggest a connection to the purported sighting of a strange creature in Eaton. I only mention it here to show that this region has had some bizarre events.

Local History and Folklore

On old S.R. 725, just east of Camden is a summit along Paint Creek that is called the 'Devil's Backbone.' The steep gorge has several sharp turns, hence the name it receives. The area is engulfed with mystery and legends. There have been some strange, documented murders occurring during the 1800's.

Local legend has it that Miami Indian Chief Red Turtle cursed the area when driven west by the white men. According to the story:

"The bones of Native American royalty reposed on Devil's Backbone and the white men were urged not to touch these bones. If they did, swift and merciless retribution would be forth coming. Ghost scouts are said to patrol the area."

Since many reports of this type occur near historical places, it is noteworthy to mention the Roberts' Covered Bridge.

In 1829 after obtaining a contract from the U.S. government, Orlistus Roberts began building the bridge where the turnpike from Rossville crossed Seven Mile Creek on his property, in Section 14 of gasper Township about 2.5 miles south of Eaton. For nearly 160 years, Roberts Bridge remained in its original location. Many modifications and repairs were made, especially in 1962 and 1974.

On August 5, 1986, the bridge was vandalized that set on fire. Soon afterwards, a group of concerned citizens began restoration of the landmark. It was moved to Crystal Lake in Eaton in 1990. It is Ohio's oldest covered bridge and one of only six double- barreled bridges in the U.S. (3)

Figure 5: Landform Map of Southwestern Ohio

Geographical Concerns

In geological terms, western Ohio is referred to as Glaciated Central Interior. The terra forming was the result of a glacier that came down towards the Ohio Valley. This end result caused much of this region to become flat with little rolling hills, much like the plains states.

The majority of Preble County is farming. During the summer, one can see corn and soybean fields for miles. There are small amounts of wooded terrain usually within the creeks, nature preserves and state parks, such as Hueston Woods.

There are many thriving businesses in the larger towns, such as Eaton - the county seat. As a matter of fact, there is a fertilizing plant just outside the city limits. Some major highways and railroads surround the county, as well as Dayton, Ohio; just to the east in Montgomery County. (4)

The region is not consistent with somewhere you would expect to produce Bigfoot reports, but there is access to other regions to the south with more foliage and less human population and development.

Conclusions and Opinion

This unusual report has many similarities to other so-called '*monster*' reports of the 70's. There is an abundance of reading material to educate interested parties with the subject. I have presented all the facts regarding the description and movements this entity reportedly did. The reader can accept the testimony as valid or choose to ignore it.

I have often said, *"We investigate the reports of bigfoot, not the creatures themselves."*

We can only speculate on the particulars until we have a specimen for scientific scrutiny. For the sake of this report and the many others of that time frame, it is imperative that we look into the sociological paradox that often encompasses the actual event.

Betty Parks and I compared notes on our separate interviews of the teens. Their stories seemed to coincide with just a few variations in their reporting. This is to be expected, as witness interpretation may vary with individuals. We felt the boys were telling the truth and believed they saw something strange and could not identify it, other than to say it was an ape.

Based upon our interviews, it became evident that the only preconceived notion was from the TV series, "*The Six Million Dollar Man*." Other than that, they had no prior interest on the subject. There were no signs of any related paraphernalia in their homes. The Sheriff's Department believed the boy's testimony as well as other prominent citizens.

As far as we could ascertain, there was no publicity or rumors on the subject prior to the evening in question other than rumors about mutilated livestock. Local law enforcement had no records of devil cults with the county. The recent suicide of a man had no bearing on anything other than it just being strange because of the location.

The days after the report was made public, the community caught 'monster fever.' This was fueled by the newspaper accounts. It wasn't long before the account became the talk of the town and turned the local population into "*monster hunters*." The local CB channels sounded like military bands. It was almost to the point where one would think a local militia was being deployed. This scenario would occur during the entire year in other sections of North America.

It was an investigative tragedy. With all the off-road vehicles, hikers and sightseers, if any hard evidence was there, it surely could have been destroyed. As I previously mentioned their signs were clearly visible. I found bogus footprints drawn into the creek bed sand, beer and soft drink cans and tire tracks all over the scene. Property owners told me of vandalism and damaged crops. Everybody was looking for Bigfoot. It did not matter if they believed the story or not. It was a great excuse to have something to do in their spare time. Suddenly, Bigfoot was in the subconscious of the community.

The only physical evidence we tagged were the two footprints found the following week. We could not locate any more prints or a trail. This could have been the result of the terrain, but it still has similarities to other reports of that year. I cannot even say with any accuracy that these prints were from the same individual that the two boys saw.

My dog did not act erratic when we found the tracks. As a matter of fact, D.B.'s dog was not excitable during the encounter either. It just ran away from them before the sighting. T.L. told me that she always had a habit of running off. Historical accounts indicate that canines have an extreme fright of the creatures. In fact, none of the local domestic animals showed any unusual effects.

The greatest dilemma with this episode is the geographical location. This portion of Ohio is mainly farmland with some mild rolling hills. There are many tree lines and small wooded areas along the creeks. But, basically, the terrain is similar to the plain states.

This is not the type of environment one would expect to see an unknown hominid of the reported weight and height. As a general rule, the majority of reports originating in Ohio occur the eastern portion of the state. That region is Appalachian foothills with an abundance of forested areas.

As far back as 1977, major highways, railroads and urban development surrounded the region. If a large creature, such as the one reported, wondered into Preble County, surely there would have been more reports come through. One could feasibly argue that some sightings went un-reported because of the ridicule factor. However, that is pure speculation. Therefore, this cannot be considered for evaluation of this report.

To familiarize the reader with the topography of land in question, please refer to figures 6 and 7.

Figure 6: General Topographical Map

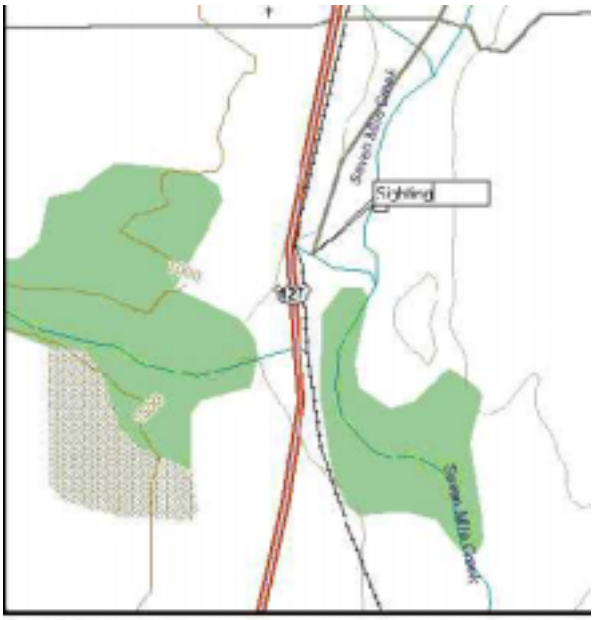

Figure 7: Close-up View

The possibility of a hoax is something that can't be ignored. One has to remember that May is close to graduation for the Preble County high schools. Not far from the area, is Miami University located in Oxford. Pranks are always in abundance during this time of the year.

During my investigation, I checked the local costume shops and inquired about any ape disguises. I did not find any evidence of these types of rentals. It should be mentioned that there are many landscaping firms in the area and a large fertilizer plant. During the heat and humidity of the summer, one can smell unpleasant orders, such as described by the witnesses and other residents.

It is my opinion that the boys did not perpetrate any kind of hoax. Their behavior and mannerisms to investigators, law enforcement, neighbors and parents lead me to conclude that they were being honest in what they reported. Therefore, one must conclude that they witnessed a bizarre event in which they perceived as a '*bigfoot type*' creature. The case remains unexplained. Since the trail went cold after the event, there is nothing more to establish at this point.

The sociological impact still haunts Preble County to this day. Follow up investigations by investigator George Clappison in 1997 revealed that the local population still converse about reports of '*hairy monsters*.' Many claim to have heard unusual sounds and something roaming about at night. That spring day in 1977 is still engulfed in the subconscious of the community.

Appendix: Newspaper Accounts

SOMETHING IS ROTTEN IN EATON, TWO 13-YEAR-OLDS REPORT; 'BIGFOOT' TALK START

EATON - Two 13-year-old boys walking through a Preble County woods Wednesday said they saw something that "had dirty brown fur, smelled like rotten meat, was about nine feet tall and weighed about 500 pounds."

Around the county, people have come to call the thing the Preble County Sasquatch, sheriff's dispatcher Greg Boerner said this morning.

Boerner said a small legend of a "Bigfoot" sighting is growing, although two deputies searched a thick woods about three miles south of downtown Eaton on Old Camden Pike and found nothing. The boys, whom deputies have not identified, report seeing the "thing" about 8:30 p.m. Wednesday.

Boerner said people in the county are unsure what to think about the report, but the boys are more decided. "They're scared to death," said Boerner.

"Whether they saw it or not, I don't know," he said. "Their mother called us and said they swore on a stack of Bibles that they saw it."

Source: Dayton, Ohio; Daily News; May 20, 1977

PREBLE AUTHORITIES GET REPORTS OF 'BIG FOOT'

EATON, Ohio - Preble County sheriff's deputies have received several reports of the county's own "Big Foot" apparently seen in the area of the Roberts Covered Bridge on Old Camden Pike, two miles south of here. Reports have been taken from persons who said they have seen a large, shaggy, foul-smelling creature. No one has obtained any photographs to substantiate the reports.

Source: Richmond, Indiana; Palladium-Item; May 25, 1977

NO "BIGFOOT," AUTHORITIES SAY

Two claimed sightings of the legend "Bigfoot" near the Roberts Covered Bridge have proven unfounded.

The first sighting came last Wednesday when two 13-year-old boys told sheriff's deputies they saw something that "had dirty brown fur, smelled like rotten meat, was about nine feet tall and weighed 500 pounds."

Deputies conducted a through search of the area and "couldn't find a thing," according to Ron Hayes. He admitted, however, that the boys who reported the sightings "were really scared."

Another unconfirmed sighting was reported Saturday by some Eaton High School students. The Register-Herald has learned that some youths were putting masks on Sunday and Monday and walking the area, three miles south of Eaton near Old Camden Pike.

"Somebody could get hurt by doing that kind of thing," a sheriff's deputy said.

Deputies have stepped up patrolling in the area, not because of the sighting but because youths are trespassing and walking on newly planted crops.

Source: Eaton, Ohio; Register-Herald; May 25, 1977

References:

1.) The Robert's Covered Bridge was moved from its original location in 1990. It is now located in the southern portion of the Eaton city limits.
2.) Taped interviews with witness T.L and Betty Parks interviewing D.B. Recordings are on file.
3.) Email from Preble County historian Polly Kronenberger on 2/7/01
4.) Preble County.com home page.

Ron Schaffner is an Electronics and computer hardware technician from Milford, Ohio. He has been involved with the investigation of unusual phenomenon since 1975. It was then after finding a copy of John Keel's book Strange Creatures from Time and Space that his interest was flamed.

Ron's interest has been in the area of Cryptozoology, UFOology, animal oddities and out-of-place animals. However, his greatest attribute has been as a field investigator. Proof of this strength can be found in Ron's fieldwork during the late 1970's and early 1980's creature flap that have been documented in various publications since.

Having held the position of Investigation's Director for the Ohio UFO Investigation League as well as the Tri-State Advocates for Scientific Knowledge, as well as a current associate of the Anomaly Research Center, Ron's knowledge and field expertise have earned him the respect of many veteran and newly emerging researchers. He utilizes common sense, witness evaluations and sociological aspects for field evaluations trying to identify the root cause of a situation

Ron has authored a number of articles for such publications as *FATE*, *Strange Magazine*, *Fortean Times* and *The North American BioFortean Review*. He also ran a 14 run issue newsletter entitled *Creature Chronicles* these chronicles can now be found, along with additional information, at his website http://home.fuse.net/rschaffner . Ron was also a featured speaker at the 12th Annual Bigfoot Conference in April 2000 held in Newcomerstown, Ohio.

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An Interview with Dmitri Bayanov

The Interview took place via e-mail during February 2001 between Craig Heinselman of Francestown, New Hampshire (USA) and Dmitri Bayanov of Moscow, Russia. (© 2001)

Question 1)

Regarding the terms Hominology and Homin, can you explain why such terminology is needed in this area of research and how these terms originated? Why the separation from the general term Cryptozoology?

Answer from Dmitri Bayanov:

The terms Hominology and Cryptozoology came into use a generation ago independently of each other. Boris Porshnev is the founder of hominology, Bernard Heuvelmans of cryptozoology. But being still in a cryptozoological phase of development, hominology is an integral and most important part of cryptozoology.

Why should it retain a separate name, despite its inclusion in cryptozoology? Partly because of its importance, but even more so because "**homin**," i.e. "non-human hominid," is both "a new word" and concept in science.

Anthropology has never dealt with a primate having a human form but leading a non-human way of life. Zoology has never dealt with a beast having a human form. As soon as a cryptid is recognized by zoology, it stops being a cryptid and gets under the auspices of one or another branch of zoology. Such was the case of the okapi, the giant squid, the gorilla, and a number of other cryptids. But the homin has no discipline to get into, except hominology. Zoology, primatology, anthropology, as we know them today, have no place for living wild humanlike bipeds — the creatures' specifics are not dealt with by any of the established sciences. Hominology is necessary and inevitable because between zoology and anthropology there is a big gap in knowledge, a no-man's land of science. The hominologist is a hunter for knowledge in this no-man's land.

When the "snowman" affair touched my country in the 1950s, terminology was quite a problem. Science had come across an object that it not only had no knowledge of but even the name. In the West they called the Yeti "a bipedal anthropoid," putting it in the family of apes, despite the fact that apes are quadrupedal. As for Porshnev, he viewed the "snowman" as a relic of ancient hominids, and yet regarding it as non-human, in accordance with his own unorthodox views.

A way out of the apparent contradiction was proposed by Pyotr Smolin, chief curator of the Darwin Museum, a dedicated supporter and partner of Porshnev. Smolin proposed the term "relict hominoid," i.e. a humanlike relic, without putting into it any strict taxonomic meaning. The term was accepted by Porshnev and his monograph (1963) was titled "*The Present State of the Question of Relict Hominoids.*"

He writes in it of "*the emerging science of relict hominoids.*" In the 1970s, after Porshnev's passing, I began to call this science "**hominology**." The drawback of the term "hominoid" for us is in the fact that in the systematics of primates it embraces both apes (pongids) and hominids (to which our subject belongs). And the term "hominid" is not convenient either because it includes modern man, *Homo sapiens*, and his fossil ancestors. To avoid confusion, the term "homin" is introduced to indicate extant non-human hominids.

Actually, **homin**-ology can be nothing but the science of **homins**.

Question 2)

In Hominology there appears a separate debate over "lumping" and "splitting" of Homins. Part of the debate is if creatures/beings such as the Yeti, Alma, Yeren, Orang-Pendek, and so forth exist, are they the same kind of creature/being or different kinds? Various people from Mark Hall, Loren Coleman, Patrick Huyghe and Ivan Sanderson (to name a few) have attempted to classify or separate the geographical or morphological differences in these Homins by names such as Marked Hominid, Proto-Pigmies, Sub-Humans and Neo-Giants. What do you think of this debate and the classification/separation scenarios?

Answer from Dmitri Bayanov:

I wrote in 1992:

"In cryptozoology, we know of certain fossil, or living, or supposedly extinct forms, and find that certain cryptids more or less match these known forms. (...) Hence, all the talk of 'living dinosaurs',' 'living gigantopithecines,' etc. (...) Of course, a cryptozoologist can go further, and propose a name for the species or subspecies of the cryptid he is after. But that is part of cryptozoology's fun, not science, because the proof of the 'pudding' is beyond the realm of cryptozoology. The proof only comes when a cryptid turns into an ex-cryptid by becoming a zoological accepted taxon" (*CRYPTOZOOLOGY*, Vol.11,1992,pp.129,130).

This is also true for hominology, which is still in a cryptozoological phase of existence. In this realm we have first to distinguish between fact and hypothesis. As a dedicated hominoiogist, I take it for a scientific **FACT** that most homins in Eurasia, Australia and the Americas are **HOMINIDS**. But what kind(s) of hominid is still **HYPOTHETICAL** .

"Relic hominoids being flesh and blood, their existence does not depend on any classification, but the existence of any hominid classification is bound to depend on the nature of relic hominoids. (...) In short, to size up the creature we seek with the existing taxonomy is like measuring an object with a measure which is bound to be changed when the measurement is finished. Yet engage in this strange procedure we must, if only to show that our 'wards' are no freak sapiens or visitors from outer space." (*Current Anthropology*, June 1976, p.313).

As hominologists depend in their classification hypotheses on the taxonomy and nomenclature situation in paleoanthropology, let us take a closer look at it.

"A glance at paleoanthropological nomenclature shows that the names given to different hominid forms are not more than appellations to distinguish them from each other, even if these names have been clothed in the scientific cloak of Linnaeus' principles. They express no classificatory meaning, even if the donors of the names or those who use them believe that they do." (Franz Weidenreich, 1943, "*The Skull of Sinanthropus Pekinensis*").

"The nomenclature of fossil forms in anthropological literature has been in a state of confusion - almost of anarchy — ever since the beginning. In the last 20 years or so, there has been a more conscious effort to make it conform to the standard of zoological nomenclature, but most anthropologists have had little or no training in taxonomy, and do not really know what these standards are. Not only fossil men, but fossil primates in general, have a very confused

nomenclature. (...) Many early writers had the habit to create a new species, or even a new genus, for almost every newly discovered specimen. (...) Hominoid classification has been particularly difficult (because of the limited amount of material available for study and comparison), and this has contributed to confusing the nomenclature."
(Anna K. Winner, *Current Anthropology*, Vol.5, No.2, April 1964)

Thus, in the beginning "**splitting**" in paleoanthropology prevailed in quite an unjustified and unscientific manner. As "**lumping**" took over and developed, I want to note one particular move in this direction which is of great significance for hominology. I mean the "**lumping**" of *Neandertal* with *Homo erectus*, performed by Grover Krantz in his article "*Sapienization and Speech*" (*Current Anthropology*, December 1980). He found that *Neandertal* had more common morphological traits with *Homo erectus* than with *Homo sapiens*, and concluded that *Neandertals "could all be classed with erectus"*(p.774).

He also wrote:

"Homo erectus existed for over a million years with relatively little change - a kind of evolutionary plateau - and then was transformed rather quickly into Homo sapiens" (p.773).

So it is logical to surmise that today's wild bipedal primates in Eurasia, Australia and the Americas are relics of that evolutionary "**standstill**," which lasted long enough for homins to penetrate and settle whole continents before the advent of *Homo sapiens*. Adapting to local environments and changing ways of life, they must have more or less departed in their physique and habits from the fossil *Homo erectus* (*Neandertal* included) forms presently known to science. It would take long to go into a detailed substantiation of this view here.

Still, *"the hominologist's dream is that all the hominid forms known from the fossil record, and even those not known from it, will turn out to be alive. The dream, however, has to be checked against reality"* (*Current Anthropology*, June 1976, p.312).

Question 3)

In a reprinting of some of your letters to Roderick Sprague that appeared as "*A Hominologist's View from Moscow, USSR*" in The Scientist Looks at the Sasquatch (Anthropology Monographs of the University of Idaho No.3, University, 1977) and previously in *Northwest Anthropological Research Notes* 11 in 1977, you wrote the following passage:

> *"Since hominoids can not be expected to fall from the blue on their own, as is the case with meteorites, I wish some pranky UFOnauts would dump a load of bigfeet on the heads of skeptics among modern academics."*

This appears at first look at a clever jab at conventional rejection of hominoids such as the Yeren, Alma, Sasquatch, and so forth. However, the context mentions UFOnauts. There has been, and continues to be a perhaps growing sub-section of Cryptozoology and Hominology that feels UFO's and paranormal answers are the solution to these mysteries. How do you feel about this growing sub-section in this area? How has its implications affected the biological study of these Homins?

Answer from Dmitri Bayanov:

In the beginning of my hominological career a noted UFO investigator offered us cooperation, a sort of marriage between UFO studies and hominology. With all respect for serious UFO watchers I declined the offer, thinking it would be a "misalliance." I take hominology for a young science, a branch of primatology, whereas UFO studies are still at a stage loosely comparable to a time when philosophers and naturalists were arguing whether stars and planets are gods or natural objects.

Once in a TV program a UFO enthusiast was pitted against me, saying the "snowmen" were biorobots controlled by UFOnauts. I said I agreed if he accepted my idea that gorillas were also such biorobots. He did not know what to answer. I also said that if UFOnauts use homins, or humans, or cows, or sea serpents for their own needs, it's their own business. As for hominology, it needs the UFO connection in its present pursuits no more than zoology needs it in studies of chimps and gorillas, or ethnology in studies of the Tasadays.

Interestingly, a group of hominologists, including M.J.Koffmann, happened to see a UFO in the Caucasus, but never an almasti. So my words, mentioned by you, regarding "*pranky UFOnauts*" dumping "*a load of bigfeet*" on the heads of academics, were nothing but a jab at the latter.

Question 4)

You mention Cryptozoology and Hominology in a recent article entitled *Could Bipedalism be Initial* from BIPEDIA (numero 19, Janvier2001). In it you say:

"Naturally, anyone is free to proclaim and support any hypothesis, including that of Initial Bipedalism, but the latter has no place in cryptozoology and hominology, which are based on evolutionary theory, with Darwinism in its core."

Now the debate over Initial Bipedalism isn't the topic here, that can be done better within the confines of other publications. However, it does bring up a question. As we are all free to support a particular theory, some researchers favor a creationist basis for hominology and cryptozoology, while others an evolutionary basis (be it Darwinian or other). Is this contradiction between the two detrimental to research acceptance in your view? Is this debate over Hominology and Cryptozoology as argued in your country?

Answer from Dmitri Bayanov:

One is science, the other religion. As there are religious physicists, chemists, zoologists, etc., no wonder religious cryptozoologists and hominologists are also on record. When they collect evidence for cryptids, no problem.

But problems may arise if they drift into the domain of evolution. Homins and humans have, for example, dermal ridges on their fingers, palms, toes and soles. The evolutionary explanation is that this feature is a left-over from the arboreal stage of primate evolution. What is the creationist explanation? Did God envisage and intend fingerprinting? If man was created in the image of God, does He also have dermal ridges? What for? Or take the navel. Mammals have it, reptiles don't. Did Adam have it? Scholars and artists in the Middle Ages racked their brains over the riddle. One problem less for hominologists-evolutionists.

Question 5)

In *CRYPTOZOOLOGY* Volume 1 you wrote about, in part, the need for *"...realists and folklorists in hominology should sit down together and ... sort out the mountain of folklore on hominoids."* Have you seen this sorting out take place in your country in the last few decades or from your correspondence with other researchers over the years?

Answer from Dmitri Bayanov:

During my first expedition to the Caucasus as a member of M.J.Koffmann's team, in 1964, I was struck by the fact that the locals often referred to the almasti quite matter of factly by such names as "devil," "satan," "goblin"... Back in Moscow, I plunged into reading literature on folklore, demonology and history of religion. I was fascinated by what opened to my eyes, my mind already opened by the Porshnev theory and what I learned in the expedition.

It became clear to me that folklore and demonology, or what John Napier called the Goblin Universe, is the richest and very realistic source of hominology, totally misunderstood and misinterpreted by academic specialists on folklore and mythology. Soon I came up with a work whose title could be translated into English as "*In Defense of Devilry*." The work was never published in Soviet years and no folklorist ever agreed to cooperate with me, despite my friendly approaches.

When the country's political situation began to change I enlarged my original work, changed the title to "*Goblin Dubbed Monkey: A Comparative Study in Demonology*," and after addressing in vain many publishers, at last succeeded in finding one who published it in 1991. I sorted out in it volumes of published folklore of the many peoples of the Soviet Union, focusing on the most realistic descriptions of the appearance, behavior and habits of their "demons."

Folklore not only supports what we learn from eyewitnesses but provides details and particulars that I never heard from them because it contains observations and memories amassed and compressed over hundreds of years.

I wish the book would be translated and published in English. I sent a copy to Nancy Logan, who together with Kira Gindina did an excellent translation of Oleg Ivanov's "*Avdoshki*," published by Ray Crowe in *Special Newsletter, # 13*, December 1999.

In a recent message to me, Keith Foster, a keen bigfooter of Colorado, refers to Theodore Roosevelt's book "Wilderness Hunter" (1893) to the effect that "Roosevelt's native companion did not want to go into a certain area for fear of the '*devils*' there. Roosevelt called them '*forest hobgoblins*.'" I am glad to see such similarities in the "demonology" of Russia and America. This is yet another feather in the hat of hominology.

Question 6)

As the 30th Anniversary of the 1967 Patterson-Gimlin film came and went, with skepticism and new waves of hoax claimants, what was the feeling in your country from Hominologists? In regards to the film, and the continual debate over its authenticity, do you have any comments beyond what was recorded in your 1997 English language book America's Bigfoot: Fact, Not Fiction (Crypto Logos, Moscow, 1997).

Answer from Dmitri Bayanov:

The first Bigfoot documentary film will always retain a special place not only in Bigfoot research but also in the history of science in general. Why was it rejected in America in the first place? Why turned down in England? Why proved authentic in Russia? Why is it still being rejected in America?

The shortest answer is in the word Hominology. The analyst had to take a scientific approach in examining the film before accepting or debunking it. A scientific approach of what science? The answer is Hominology. Back in the 1970s, Russia had already a tiny team of hominologists who tested and verified the film in a scientific manner. The world outside Russia had no such new specialists at the time and the documentary was inevitably rejected.

Even today hominology is cold-shouldered by U.S. cryptozoologists, and that is why the film is still largely believed to be a hoax in America. The truth of that is aptly demonstrated by the history of the International Society of Cryptozoology. When it was founded in 1982, hominology had already been for some years the most advanced field of cryptozoological research, with its profound theory and richest collection of evidence, both modern and historic, such as sightings, tracks and a documentary film, plus mythology, folklore and ancient and medieval artistic images. Four years had already passed since our conclusion was announced at the Vancouver conference:

"The Patterson-Gimlin film is an authentic documentary of a genuine female hominoid, popularly known as Sasquatch or Bigfoot... Thanks to the progress of this research, we know today that manlike bipedal primates, thought long extinct, are still walking the earth in the second half of the 20th century. We also know how such a biped looks and how it walks, this knowledge being available now to anyone who wants to use their eyes. (...) The success of this research is a triumph of broadmindedness over narrowmindedness and serves as an example to the world at large which seems to be in dire need of such a lesson."

But nobody took the least notice of all that in the newly founded ISC. Hominology was admitted into print, but just as a word, not science. Instead of seeking official verification of the P-G film in America and solution of the Bigfoot problem in its very backyard, the ISC first of all devoted its efforts and resources to the problem of Mokele-Mbembe in far-off Africa. There is no denying, it was a romantic and gripping idea, trumpeted by the media around the world, but today, with hindsight and sobering up, it is clear that Bigfoot had enormous priority over Mokele-Mbembe for the ISC's love and attention. The ISC's second love was darling Nessie. On record is my letter of June 30, 1983, to Richard Greenwell, saying:

"I see that Nessie-related photo materials are given minutest consideration in the ISC publications, while the best Bigfoot film to date, with a wealth of surprising details, is being kept mum about."

You can say that, aside from the film, the ISC devoted also space and attention to the Bigfoot problem. Yes, that is true, but was it sufficient? Was the supply meeting the demand? If yes, why then did the ISC President "debunk" the Bigfoot documentary in *CRYPTOZOOLOGY*, Vol.7, 1988, without giving any explanation? Grover Krantz gives an "explanation" today:

"The ISC cannot take an 'official' stand on any cryptid, but only report the opinions of various people, including Heuvelmans' and my own."

I don't know what Grover's own opinion was at the time, I only know that he did not then defend the P-G film, while my protest was not admitted into print. Let us also note that Krantz, Bayanov and Heuvelmans were not "various people" in the ISC: the former two were Board members and the latter the Society's President. If he found *"the Patterson film showing an alleged Bigfoot with some grievous anatomical inconsistencies,"* why should the scientific community, outside the ISC, think otherwise?

Philip Lieberman is Professor of Cognitive and Linguistic Science at Brown University. In the June 1976 issue of *Current Anthropology* I referred to his work because it supports certain aspects of Porshnev's ideas. Last year I contacted Professor Lieberman by email and was dumbfounded by what he said in response about the P-G movie:

"The supposed Bigfoot film appeared to primate specialists to be that of a human walking, wearing a crudely modified ape costume."

That is 33 years after the film was taken and 28 years after we in Moscow verified its authenticity. To paraphrase Keith Foster, U.S. cryptozoologists have hidden the truth of the Bigfoot documentary not only from themselves but also from the whole of America.

What's to be done? First let me say what could have been done. Article VI of the ISC Constitution says:

"The Board of Directors has the power to appoint and dissolve committees and to reassign duties thereto as may be necessary to effect policies and programs instituted by the Board."

What's the use of this Article if it's never used? When I was on the ISC Board of Directors I proposed to use it in order to set up a Hominology Committee for dealing properly and efficiently with various aspects of hominology, including the Bigfoot documentary. The Board voted down my proposal on the ground that it:

"Would weaken the Society. Such a precedent could lead to moves for a Lake Monster Committee, a Giant Octopus Committee, a Mokele-Mbembe Committee, etc., since recognizing relict hominoids as worthy of such special attention could be seen as downgrading the importance of other areas of cryptozoological interest."

Being a hominologist I may be biased, of course, but in my opinion, nothing has weakened the Society so much as pussyfooting in the matter of Bigfoot. And what could be wrong with moves for a Lake Monster Committee, etc., etc.? Zoology is appropriately subdivided into many sub-disciplines and bodies. Why shouldn't cryptozoology, if corresponding cryptozoologists so desire? And if they don't, if they feel no need for a special committee at present, why deny such a chance to hominologists? Finally, is my belief that Bigfoot research is more important than, say, Onza research unjustly downgrading the importance of other areas of cryptozoological interest?

I am glad that in recent years Richard Greenwell has turned his attention to the Bigfoot problem and mounted expeditions to Bigfoot country in Northern California. . But expeditions are always nothing more than reconnoitering. What we need above all is permanent research stations in the habitat areas to befriend and study homins. In my view, hominology could and should be the locomotive of cryptozoology. If it truly succeeds, the status of cryptozoology will be radically changed and bolstered accordingly. That is why I have again addressed Richard Greenwell and Grover Krantz with the idea of a Hominology Committee within the ISC. Let the ISC Board of Directors appoint such a committee to effect a program of the objective examination of all evidence relating to the Bigfoot issue. Under the program a panel of scientists will be set up, including, namely, Dr.Grover Krantz, Dr.Jeff Meldrum, Dr.Henner Fahrenbach, Dr.John Bindernagel, as well as disinterested experts, such as J.H.Chilcutt, Latent FingerprintExaminer, etc., etc. Work done, the committee will publish the panel's conclusions for the whole world (including Professor Lieberman) to learn and remember.

As for the Bigfoot movie, it calls for action in two aspects: scientific and humanitarian. I wrote to Grover Krantz in 1982:

"It's a crime against science and common sense that the film has not been studied by science in Patterson's own country..."

I am satisfied that he agrees with me on this point. The film is no less important to anthropology than all of the hominid fossil record taken together. Regarding the humanitarian aspect, it's a shame and disgrace for America to have let Roger Patterson die without his exploit having been recognized and awarded. It's a shame and disgrace for America to have let the names of Roger Patterson and Robert Gimiin being mocked and slandered for decades by unscrupulous "*glory vultures*." I wonder how long such shameless violation of human rights in America can be tolerated.

Question 7)

Aside from Hominology, have you been involved with other Cryptozoological research? Your country has reports of living mammoths and lake creatures (Dracontology), have these been an interest to you as well?

Answer from Dmitri Bayanov:

"*Professionally*," no. But I follow cryptozoological events in other areas and we discuss them at our seminar. In general, I approve, encourage and help efforts of my colleagues in this regard.

Besides, I helped substantiate this field of research with the article "Why Cryptozoology?" (*CRYPTOZOOLOGY* Volume 6, 1987).

Dmitri Bayanov is a vetern of Hominology. Since the 1960's he has been researching homins and has taken part on many searches for them, including Caucasus expeditions lead by Marie-Jeanne Koffman. Dmitri was a founding member of the International Society of Cryptozoology (ISC) and served on the Board of Directos until 1992. He has also served as chairman of the Relic Hominoid Research Seminar at the Darwin Museum in Moscow. Many researchers respect him for his long-term commitment to Hominology and his openness to share information.

Dmitri has authored many articles and books on the subject of relic hominoids and assocated subjects, a selection of these published items is below. Dmitri is also a regular contributor to the *Bigfoot Co-Op* newsletter out of Whittier, California.

In the Footsteps of the Russian Snowman, Crypto-Logos, Moscow, 1996
America's Bigfoot: Fact, Not Fiction, Crypto-Logos, Moscow, 1997
Bigfoot: To Kill or to Film? The Problem of Proof, Pyramid Publications, Burnaby, 2001
A Field Investigation into the Relict Hominoid Situation in Tajikistan, USSR, *CRYPTOZOOLOGY Vol. 3, 1984*
Observation dans le Grand Nord, *Hominologie & Cryptozoologie No. 6, Hiver 2000*
Rapport de Moscou, *Hominologie & Cryptozoologie No. 5, Automne 2000*
Could Bipedalism be Initial?, *BIPEDIA Numero 19, Janvier 2001*
Why it is Not Right to Kill a Gentle Giant, *Pursuit 4, 1980*

CRYPTO — Electronic Text Version
Hominology Special Number I
April 7, 2001

The Future of Hominology

By Chris Kraska (© 2001)

The search for "*Bigfoot*" continues in the 21st Century and its devotees have found new fuel, and new avenues, for the channeling of their passion. The internet generation has spawned more websites than one can thoroughly visit in a period of weeks. There are "*Bigfoot*" specific sites, cryptozoological sites in general, and others which investigate various particular aspects of unexplained phenomena. Indeed, it would seem that if Bigfoot is to be found its location will be somewhere between the lines of code floating in the infinite mountains of cyber-space. Unfortunately this is not the case.

Many who have websites for the dissemination of information are doing a great service by cataloging the credible and giving the thumbs-down to the downright ridiculous. A thorough annotation of the facts is indeed necessary before any attempt at finding a solution can be made.

There are other, less scrupulous individuals who appear only to be out to discredit the bedrock events of Bigfoot "believers." These unfortunate souls claim to seek the truth but it is obvious from their methods and evidence that truth is far from their list of priorities. Self-aggrandizement, spite, personal recognition, and sour grapes are the unsavory fruits which fill their baskets.

Many "*cyber-bigfooters*" spend their days and nights glued to a keyboard and monitor speculating wildly about fuzzy photographs, strange sounds in the night, and whether or not we have the right to kill an unknown primate to prove its existence. We have all done a good bit of this, but for many this is the extent of their involvement.

Dmitri Bayanov asked me pointedly last year what I thought it would take to solve the riddle here in the United States. He answered the question himself when he admonished a group doing field research in the Pacific Northwest for leaving prematurely after an apparent visitation to their camp. Bayanov was astounded that they would depart after such an initial success. Some are evidently less dedicated or simply have more pressing real-world demands that will not allow them to push on without much prior planning.

What is needed, beyond a shadow of a doubt, is an ongoing and long-term occupation of promising areas. By this I mean setting up camp in an area and staying there for as long as possible. How long is this? I would suggest 2-3 weeks minimum. I can hear you laughing already. Two to three weeks is a huge chunk of time away from family, friends, and work. There are those out there, however, that can manage it. Teachers, students, the independently wealthy (we all wish) and the self or seasonally employed should all be able to find time if, and only if, they feel up to such an extended outdoors challenge. If done properly such a stay in the woods can be pleasant and productive. One to four people camping in one remote spot and making short day hikes can cover a lot of ground. Time spent away from camp also allows curious woodland inhabitants to check out the newcomers' digs. Time should also be spent doing normal camp activities such as chopping wood, building fires, relaxing leisurely, etc. You don't have to begin every day with a purpose. Just being there can suffice.

A camp ringed with 10 cam-trakkers, motion sensing video cameras, bait, and other items can also create an air of unnaturalness. Use your technology but use it wisely and in moderation. If you think that a woods-smart creature can't tell that a camera strapped to a tree is out of place you might want to think again.

The key here is to spend time in the woods. A couple of days is about all most folks can handle without their email and MTV. If this is the case then camp in shifts. Two days for one person, three for the next, two for the next, would be fine. It's the permanency of the camp that will likely draw curiosity over time.

"*But I hate camping!*" Fine. If that's the case than stick to your computer. If you'd like to try back-woods camping but are inexperienced go to your local library and read up. Get books on survival, woodcraft, animal tracking and other pertinent subjects. Read everything you can find.

When you finally decide to go and have purchased suitable equipment, pack everything you can possibly think of needing. When you think you've packed too much, pack more. I assure you that you will have forgotten something.

Don't forget to check all regulations for where you are going. Oftentimes fires are prohibited during dry conditions. Such details should not be overlooked unless you plan to pay high fines or spend time in jail. Your best bet is to email and telephone rangers who supervise the area. Knowing names never hurts.

Also, if you plan to take a firearm, which I recommend only for the properly trained, check area regulations. It's quite permissible to have a sidearm in a National Forest and other backwoods areas but National Parks are more restrictive.

The more time we spend in the woods the more likely we are to get high quality photographic and video evidence and the more likely we are to find evidence of a dead animal permitting scientific investigation. A biopsy dart propelled by a bow or a pneumatic gun is also a possibility.

A query not too long ago by a respected wildlife biologist turned up some interesting information. He wrote a national organization about doing his Sasquatch presentation at one of their national conferences and was told that if he had DNA evidence to go along with his talk it would be acceptable. Unfortunately, that's what we lack.

In closing, we are all members of the "*Bigfoot Fan Club.*" We write letters and books about Bigfoot, we speculate about its habits and wonder at its abilities. What we have to do now is spend more time in its environment in the hopes of more tangible fulfillment.

Editor's note:

This second piece by Chris Kraska was put into the publication at hand as it demonstrated a theme that was passed onto the editor by various individuals who could not contribute to this issue due to time constraints and other personal obligations. As such Kraska's piece shows an opinion that is not his alone but seems to be growing by many researchers in this field of study.

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THE SATYR - A CRYPTID LIKE YOU AND ME?

By Thomas Diehl (© 2001)

The ancient Greek mythology is stuffed with creatures of all kinds: Centaurs, the hydra, giants, the minotaur, you name it. And somewhere beneath them is a little critter that looks like the prototype of medieval pictures of Satan.

They are small hominid creatures with a body like a man, but the legs, tail and horns of a goat. Oh, and they just love parties and orgies. Overall a pretty sympathetic group. But what makes them special enough to become subject to this article? Well, there is just one thing that makes them special: They are nothing special! They are the Satyrs.

In difference to all other Greek monsters, it doesn't make you special if you are a satyr. Only single satyrs like Pan and Marsyas became important to the Greek mythology. In Cyclopes, titans or centaurs, every individual became special, but there are two creatures that have nothing special as a group: Men and satyrs.

Both are handled just as if they were something completely normal. Now actually, men definitely do exist and satyrs appear to be nothing but a special kind of the good old wild men. I mean, hey, they have horse-feet, okay. But "horse-foot" could also be a name for those "*klompen*," the Dutch wooden shoes.

They have horns. So what? I've seen such a number of more bizarre hairstyles that horns wouldn't surprise me anyway. The other characteristics - the hairy legs, the rounded face, the ape-ish nose, the strong eye-brows - are nothing really unusual. A pretty interesting piece in this context is an article, published in a 1994 issue of "*Human Evolution*" by Dr. Helmut Loofs-Wissowa (Australian National University). He thinks that the satyr is a modern form of the neanderthalians. His main argument besides the characteristics mentioned before and their similarity to the neanderthalian anatomies is the "*Penis rectus*" - in Greek art, satyrs do nearly always have an erected penis. This has been interpreted artistically as a symbol of lustiness and sin, but Loofs-Wissowa interprets it as ancient equipment they share with some African bushmen-tribes. He further states that this "*obviously is a paleontological feature, tracing back to the neanderthalians.*"

The only thing he couldn't explain were the horns, the horselike feet and the horsetail, the satyr had. But besides the tail, everything is explained now. And I think the tail will keep being a secret for some times. Just one question keeps being unanswered: Where have they gone? Perhaps we should change our source, getting out of Greek mythology and start into Christian one. The bible contains a myth that could solve the riddle.

In Genesis we hear about two twins, Jakob with a normal skin and the hair-covered Esau. The myth could be a symbol of the neanderthalians end that some of the first Jewish priests perhaps still remembered. Jakob is cleverer and, in evolutionary terms, fitter than Esau and so he gets his father's blessing and his heir. Later, the land cannot feed both, Jakob and Esau and so Esau decides to go away with his people and live in the mountains of Seir. Here he became the ancestor of the Sedomits, a people that did not become important again in the bible.

Interestingly, their kings ruled before a king ruled in Israel, so the story must be far away from the bible's present. It is very interesting, because the satyrs also were described as living in the forests and mountains. The fur-covered body in the bible could be a result of storytellers and priests who slightly misinterpreted what they heard before. And in the mountains and woods the satyrs slowly became less important and disappeared as evolution went on. Nowadays, there are none. The satyrs are an extinct hominid of relatively modern times, or more likely they were a legend. But an interesting one for hominologists, anyway.

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Thomas Diehl is the editor-in-chief of an electronic cryptozoology publication entitled *CRYPTID REVIEW*. Thomas also acts as editor for another publication entitled *FUMAG* and *DINODATA*. All can be found at http://www.mysterias.purespace.de/framed.htm.

"2001 And Beyond"

By Daniel Perez (© 2001)

As we go into the 3rd millennium, the question of "Bigfoot" is very much alive in North America. People have expressed stong opinions on the reality of such beings, some positive, others negative. In the end, however, we all find oursleves wondering: is it or isn't it.

The mass use of the personal computer and Internet has changed the landscape of Bigfoot research and investigation forever, and one is tempted to speculate this new mode of super fast communication, which is also very cheap, might ultimately lead to a potential discovery of Bigfoot.

In recent times, two items emerged as major hints that we are not alone: The Skookum (Washington state) Bigfoot Body cast and Steve Piper's film of an alleged Yowie moving through the underbrush in Australia. Both events occurred in 2000, and the later I was able to investigate personally, and walked away greatly impressed.

In summary, for ultimate resolution to the Bigfoot question, a body will have to be collected.

Daniel Perez is a long-term researcher from California. He publishes the newsletter *The Bigfoot Times* and has perhaps collected the largest bibliographic information on Hominology in print within his 1988 book Big Footnotes. His work regarding the Patterson-Gimlin Film has garnered Daniel a wide following for his knowledge on the subject.

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Cryptofiction:

Skunk Apes and Fish Tongues

By S. Aaron Spriggs (© 2001)

Funding for scientific research can make for strange bedfellows. I had just spent a few years doing the exploration I love, trying to locate the ever-elusive green mammal, and traveling the globe. I am not a wealthy man, but I had found deep pockets to aid me in my quest. An individual from the International Cryptozoological Society took interest in aiding me and I never looked back. When he contacted me to help a friend of his, who was I to question?

The hopper landed in the Disney State Airport just outside of Orlando. The security check was almost as much fun as a root canal, but not nearly as quick. The authorities didn't care for my dubious packages of erudite equipment. Having a lab contained within a backpack may be convenient in the field, it is anything but with the officials. I had to leave my equipment behind to be picked up later, even though I had all the necessary forms filled out ahead of time. Despite this, I was still in good humors. I get a kick out of people thinking I'm not a doctor just because I'm not old.

"Excuse me, do you need assistance finding your seat?" An attractive flight attendant interrupted my reading. Her teeth were too white.

"No thanks, I'm fine." I smiled back. I was engrossed in reading the expanded screen of my confuser.

She persisted with, "This seat is reserved for Dr. Nigel E. Morgan." She over-emphasized each word of my title and name.

I hate my name Nigel. All my friends call me by my last name, if they're being civil. "Here's my seat reservation and I.D. Care to make anymore wrong assumptions today?" I was still smiling, using my teeth as a sieve for my more acerbic responses. Her teeth and smile disappeared out of embarrassment. She licked my boots the entire trip, making amends.

I dropped my luggage off at the hotel room and tried to contact Dr. Kirk Mustelo. His secretary informed me that the doctor was in the field and that I should meet him there. My feet had barely touched Florida soil and they were already pointed towards the swamps.

Dr. Mustelo had a background in anthropology and he was currently studying the Florida Skunk Ape, their odorful Big Foot. During the hopper flight over, I quickly read up on the cryptid, which I was being called upon to aid in the fieldwork. Apparently, the Skunk Ape has been described as either a short, chimp-like animal, or as a giant, seven to eight feet tall hairy man, often with green glowing eyes.

Other than hundreds of documented sightings and the typical plaster footprint casts, there was no other real evidence to familiarize myself with. I felt as prepared as I was going to be, even though I also felt naked without my lab-in-a-backpack. Civilization wasn't far from the swamps though, and with that reassurance, it was off to the bogs.

During the car drive south, I had a few hours to ponder this, my most recent quest. Searching for a wild man, of sorts, and putting my own, personal search for a green mammal aside. Was searching for Big Foot merely looking for a primitive hominid, or was there more to it? The Wild Man is an obvious symbol for simpler times. The Noble Savage, unbefuddled by plastic social trappings. Happiness achieved by never being lost in the first place through credit card debt, pollution, and banal music pop-charts.

Besides all of that, could a large hominid still secretly live amongst us? If they really were eight feet tall, what sort of diet would they eat and how much food would they require? Bears are large mammals found in North America and some parallels could be drawn between the two, but bears are seen on a regular basis. Also, how large would the Skunk Ape's population have to be to allow continued generations, but not so large that they could remain hidden? I hoped Dr. Mustelo would be able to shed some light upon my questions.

I found the doctor's car at the Big Cyprus National Preserve. Since my phone was with my equipment back in airport limbo, I couldn't call him, but I was hoping the secretary had contacted him to let him know I was en route. There are only two types of people in the world, those that sit back and hope the world will come to them, and those that go out and meet it. I headed down the trail looking for Dr. Mustelo.

Despite the obvious amounts of high traffic the trail experiences on a daily basis, I was soon alone in a hot, muggy environment. The buzzing hum of gnats, distant bird calls, and the crunch of my footsteps on the gravel path was the only noises to accompany the aroma of marshy blossoms. It was dusk and the bats were just coming out for the night when I heard the muffled yells.

I ran along the trail until the yells and sounds of struggle radiating from the underbrush were the loudest. I cut through the thickets and quickly found a small game trail with booted prints. I was less than fifty yards from the main path when I found Dr. Mustelo and his aides wrestling a netted giant.

"Dr. Mustelo! I'm Morgan from the ICS." I stated as I ran in and helped anchor a corner of the entangled hairy creature. I was engulfed in a cloud of pungent body odor. The creature smelled like rancid oils which had been stirred with a dead, musty weasel. It would never be imperiled from the perfume industries of the world.

The man I had addressed was a large, powerful Cuban. Bald headed and physically capable of handling himself, he was doing most of the work while the few others present stood back in fear or awe. He ignored my introduction and kept working, mooring the net to the moist soil with plastic spikes.

From behind me I heard, "Hello Dr. Morgan. My secretary called me and told me you were coming." It was a soft mew of a greeting, and when I looked over my shoulder, I saw a short, thin man standing back taking photographs.

One of the other assistants finally stepped up and jabbed the captive with a hypo-spear, sedating it. We quickly finished securing it after the struggling ceased. During this time, I heard Dr. Mustelo talking, but I was too busy to listen to the nasally whine. I assumed it wasn't too important and could wait.

Under the net was a large, bipedal hominid. We estimated its weight and re-tranqued it, then removed the ensnarement. Stretched out on the ground was a mountain of reddish-brown hair almost eight feet long. It was definitely some type of hominid with an upright, bipedal posture and feet very much like that of a man's - only larger, much, much larger. The assistants moved in to start measuring the thing from head to toe and I moved back out of the way. I should have watched where I was going, because the next thing I knew, I had stepped into a conversation.

"Dr. Morgan, I'm so glad you got here when you did to lend a hand. They're competent enough workers, once they are shown how to perform the task required."

I bit my tongue and held back the floodwaters of responses that sprang to mind. Instead, I smiled and shook his clammy, limp hand. Tepid seaweed in my grasp.

"It looks as though we won't be needing your help any further though, since the creature is captured. We'll take him back with us for further studying. I'll be sure to include your name under the credits for aiding in its capture, once I publish my systematics on it."

I was momentarily speechless so he foolishly kept talking. "What's the matter? Cat got your tongue?"

I didn't know quite where to begin, so I just started talking, each word giving my instant anger more fuel. "Actually, the original expression is 'Do you have a cat's tongue?' which is in reference to being quiet. I'm surprised you didn't know that.

"As for taking it, do you mean to tell me you are not prepared to take a few tissue samples and then tag and release this animal? What's wrong with you? Why don't you exercise telebiology? How long do you plan on keeping it? What will you feed it? How do you know it doesn't have a mate or young depending upon its return? On top of this, you're a systematist?! How on Earth can you think you are doing any *good* sciences by blindly letting a computer decide for you what is and is not related? As for giving me credit in aiding your work, I'll sue you for slander if my name appears anywhere in any of your publications."

I don't normally have a bad temper, but this weasel had an innate ability to push my buttons. The whole time I berated him, he back peddled from me. He regained some composure as soon as his hired goons stepped up. Obviously he had paid well for their loyalty.

"I have all the paperwork for detaining and handling any endangered animal. I know what I'm doing, and who the hell are you to question *me* and my efforts? When was the last time *you* published? And, and...what was the other thing?"

"You're a systematist. With a short memory," I sneered.

"So you think cladistics are superior? Who are you to decide which trait is more important than another? If you want an unbiased dendrogram then you must—."

"Shut up," interrupted the big Cuban; the only one who hadn't forgotten what was important at the time.

"He's right," I agreed. "If you can't see reason, there's no point in wasting my time arguing with you about it. But, I can't let you haul this thing out of the swamps. Just tag it and track it."

He smiled placatingly, "You just don't understand. I must have a physical specimen for proof. After a short period of time, I'm sure we'll end up releasing it. Don't push me on this. I've got the law on my side."

I stepped back, reassessed the situation and calmed down. "You're the scientist in charge," I said, tongue in cheek. I stayed mostly out of the way and made sure the animal was well treated, or treated as well as possible. I wasn't sure if it was the Skunk Ape's b.o. or our conversation, but I was left with a bad taste in my mouth.

While they were busy trying to get body fat content, blood pressure and profile etcetera, I studied the animal itself. Its facial structure was nearly identical to a human Caucasian. I had envisioned a Big Foot to be far more brutal and unrefined, assuming this even was a "Big Foot" before me.

The more I studied it, the more I started noticing subtleties about its appearance. The muscles of the face seemed a bit swollen or bloated, and the skin had a waxy quality to it. Perhaps that is the creature's natural condition, or perhaps it was brought on by the drugs perpetually being injected into it to keep it anaesthetized. Whatever the cause, it just didn't look too healthy to me.

I sprayed a pair of latex gloves on and investigated the animal's teeth and gums. I checked its capillary response by pressing upon the gums, just above the teeth. The tissue turned from a pale coloration due to the pressure I had just supplied, back to the healthy pink coloration as the blood returned to the area. This told me that the animal's heart rate and blood pressure were good, despite all of the newly introduced toxins into its system.

Before I was oh so politely told to get out of the way, I gave the rest of the mouth a cursory observation. While the teeth and gums looked healthy, its tongue was pale in coloration and had a slimy coating. A reaction to the drugs, an illness, or normal? Also, I was expecting similar dentition to that of man's. I had no idea that it would be so much like our own that it would include dental work. I almost missed the filling in a pre-molar since it was an off-white ceramic filling, but it was there.

I met a shaman in South America when I dealt with the Calamari Cult. Now I was pondering the possibility that I was dealing with a sham-man. Was Dr. Mustelo aware of the dental work prior to this capture? Was there some sort of catch and release program quietly in operation for cryptids here in the swamps? Or, was this some sort of hoax? Had I just seen the man behind the curtain? Pondering these implications, I was shoved aside when they began to rebind the animal and place it on a stretcher for transportation. There are only two types of people in the world, those that play along and those that blow the punch line. I decided to keep quiet and play along, for now.

The next day, from my hotel room, I sent an email to my contact in the ICS letting him know of my progress. My equipment was in the final stages of paper work with the State inquisitors, so I spent most of the day taking in the sights. Eventually, I found some local information dealing with the Skunk Ape. Early reports described the smaller, chimp-like version and more recent reports all described pretty much what they bagged the night before. I had put it off long enough. It was time to see the specimen and Dr. Mustelo.

His compound was easy to find, despite it having no sign out front. Security was low-tech. No retina scanners, or palm print readers, or DNA samplers. Just a simple camera and speaker system. They buzzed me in quick enough and had a rent-a-cop escort me the entire time I was in the building.

Dr. Mustelo wasn't around at the time and his clipboard-toting yes-men had been informed that while I could have access to data collected, they didn't need to offer assistance. After all, wasn't I there to help them? The creature was in a small padded pen and they were keeping it calmed with mild sedatives in its water. I looked over the x-rays. The filling was barely discernible, just a pale gray shadow. The ceramic must have been of similar density to the tooth for it to hide so well. The only reason I saw it was because I knew where to look.

There was another reason for the filling to be easily overlooked. The Skunk Ape's tongue, at that point we were still assuming it was a Skunk Ape, had ridges segmenting it, and the connective tissues under it looked almost like an insect's legs. An overall impression I had was of a crayfish sitting in the Skunk Ape's mouth. This was the most remarkable aspect of the creature's physiology, other than the obvious fact that it, or *they*, were a new species.

The images had not been printed until after the creature had regained consciousness, so no further probing had been done. This place really was a low-tech operation if they weren't even equipped with a real-time x-ray machine. I hung out for a few hours waiting to see if Dr. Mustelo would make an appearance. Luck was on my side and he never did.

During that time, I checked out the rest of the building's security. Very low tech all the way around. Mustelo must have gotten the building for a song. Most of the windows were only shatterproof glass impregnated with wire mesh. Few of them were even hooked up to the alarm system. In one of the bathrooms, I unlocked the window, just in case I needed to come back after hours.

Using their confusers, I accessed some arthropod data sources on the Ethernet, and started checking out oral-fixated parasites. I came up with nothing, but I felt harried with the guard present. I could finish the search back at the hotel, and that is exactly what I did.

There was only one mouth oriented parasite that I could find in all of the compiled data. *Cymothoa exigua* is an isopod crustacean which has been found infesting the spotted rose snapper. Isopod crustaceans in the Cymothoidae in general, are ectoparasites for hundreds of fishes around the world, in both fresh and marine environments. Most are parasites of the gills, but there is one that actually replaces the tongue. The parasite feeds upon the blood vessels supplying the tongue, and with the decreased blood flow, the organ degenerates. "Use it or lose it" has been a long time used adage for biology, and this was another example. As the tongue withers, the parasite grows and eventually it sits in place of the tongue, aiding the fish in food manipulation and swallowing. It also has seven pairs of hooked pereopods, or legs, which it uses to anchor itself in place. A thing-fish is born out of a symbiotic relationship.

If fish weren't the only ones with tongue targeting parasites, why hasn't it been documented more? Perhaps, this parasite is more species specific and had the unlucky chance of picking a host with a small, cryptic population. My next question was, how does a hominid contract an isopod tongue? It was time for me to go back to the scene of the crime.

I didn't believe for a second that what had been captured was a missing link of human evolution, as Mustelo's lab rats had proposed. I had seen the question scrawled on the margin of one of the printouts for the animal's blood work. One thing that nagged at me was the historical sightings of the Skunk Ape. Why had its physical description changed so drastically in the last several decades?

These were the thoughts I was mulling over while quietly sloshing through the Cyprus swamps. I gave the area where the animal was captured a wide birth since Mustelo and his gang had placed numerous motion activated net traps. As far as I knew, they still had plenty set up out here.

Perhaps the description discrepancies were from sexual dimorphism in the animals. The male lion has the mane, in ungulates, the male usually has the horns or antlers, and in man, men are generally larger and more aggressive in attitude. Perhaps the Skunk Ape has a pronounced sexual dimorphism in overall size. Or, maybe it is a regional trait. Most of the early reports were closer to the western beaches of Florida while the more recent sightings have occurred inland. Perhaps there are two separate Skunk Ape species and one is better at hiding than the other, or it has died out.

Besides collecting several mosquito bites, I found some beautiful scenery. The crescent of the moon was high and caged by the tree limbs I could see it through. I rested near a crystal clear artesian well, and I watched the night sky for a short while.

I came to the conclusion that I wasn't needed, nor wanted here, and that I should move on. I didn't want to lose my funding by pissing off Dr. Mustelo any more than I already had. I had come here to help find a Skunk Ape and they had captured one the moment I had arrived. I didn't like the way they were handling the specimen, but it wasn't the first time and it wouldn't be the last. The only thing to do was to pack and leave.

The next morning, I was packed and prepared to leave right after eating. I wasn't in a hurry, sitting in the morning sunlight surrounded by the hotel's garden out on their patio. While I noshed away, I watched the bees and flies buzz around the flowers. On one plant, there was a snail, which slowly worked its way up the stem. Just as I was finishing, it had reached the top of the plant and it sat there drying out in the warming sunlight. Soon, its two antennae started to strobe and pulsate. Different colors came and went while the antennae pumped in and out. I was struck by an epiphany and was forced to get to Mustelo's lab as soon as possible. My tongue was itching to share my newly realized illumination.

At the lab, my escort guard fell behind me with shouts of "You forgot your visitor's pass," and "No running in the halls!" In the main lab, I found that they had already anesthetized the Skunk Ape for a reexamination. Mustelo was present and garbed in surgical scrubs. He had two assistants present and both were similarly dressed. My hasty entrance surprised all three, and while they griped and bitched, they did nothing to interfere with me.

I began rooting around in the unlabeled drawers of the lab. Shoving equipment out of my way. I quickly ferreted out a pair of electric shears. The scrubs parted as I stepped up to the operating table, and I began shaving the upper arms and shoulders of the unconscious specimen. I didn't find what I was looking for right away, so I kept shaving down the arms, towards the hands. On the right forearm, I found my mark.

"Ah ha!" I shouted, the sweet taste of victory in my mouth. My assumption and gamble had paid off. The tooth filling, his facial features, and the presence of an unknown parasite had all started to add up for me. I looked for a quick and easy way of confirming my guess, and I had hoped a tattoo would do the trick. After all, who doesn't have a tattoo these days?

I held up the arm for them to see, but I was alone. I looked around the room, but standing in the glaring light, my eyes were not accustomed to the darker chamber, and I couldn't tell who was where. "You've gotta release this *man*!" I shouted to no one in particular. I had other comments on the tip of my tongue, but that's about the time the two police officers slowly came through the doors.

There are only two types of people in the world, those that rationally talk situations through, and those that leap without looking. I turned the overhead lights to shine towards the police and made a run for the opposite doors. I never looked over my shoulder; I didn't need to. I could hear their rubber-soled shoes pounding right behind me. In the hall was a mop and a full bucket of soapy water. While kicking over the bucket, I grabbed the mop and made it to the bathroom before them. I used the mop as a wedge in the door's handle to barricade it, and out the window I went.

I remembered hearing about a parasite, which infests snails and birds. The bird is the primary host where the parasite matures and mates, but it is the snail that gets the parasite to that host. The parasite changes the snail's behavior and physiology enough so that a bird can eat it quickly. I was positive that the fish-tongue-isopod-thing was doing something similar to its host. On his arm, despite the ruff-shaving job I had done, an old, faded tattoo of a muscle car could easily be seen. Lying on that table was a man who had been physically changed somehow, and I'd bet all the green mammals of the world that it was the fish's tongue causing those changes.

Once out of the building I ran around to the parking lot, pulled a valve stem out of the police cruiser's tire, and drove into the humid night. I've had to fight many things, poachers, insect hoards, and cultists, but never the long arm of the law. I was pleasantly surprised to find that my instincts of self-preservation included acts that could be classified as unlawful.

I got off the highway and started using side roads. I got cash quickly, then changed to a westerly direction. After driving around most of the night, I stopped and slept in the car just before dawn. In the morning, I shopped at an army surplus store in a little town along Florida's West Coast. Fowler Bluff I think, but I'm not positive. After that, I made my way to the swamps along the Suwannee River. I spent several days there, reflecting upon my actions.

In shaving that man's arm, I set him free from his parasitic imprisonment. There are only two types of people in the world, those with a head full of useless facts and those with empty heads. Shaving, 20,000 years ago, our ancestors used sharpened rocks and shells. Native Americans used matching pairs of clamshells to pull out hairs one at a time. The Sumerians had tweezers, and the Egyptians had bronze razors. In the Arabian practice of "threading," they used a cotton string to encircle hairs one at a time and pluck them out. Another approach involved rubbing with sandpaper-like abrasives. This technique had the added benefit of removing the outer layers of skin, for that healthy, just scrubbed glow.

But why shave? One thought is that a man with a beard has something to hide, and by hiding his lips, he masks his lies. Perhaps it is yet another tool for man to distance himself from the rest of the animal kingdom, or perhaps it is a survival technique. Neotiny, or juvenile trait retention, may be a means of avoiding danger. Many animals aren't as aggressive towards the young, or immature. Or perhaps, we were all slaves to social dictation 20,000 years old, and now we shave out of habit.

It could also be social trappings left over from Christianity shoving paganism out of the way. Fertility rites and rituals often included the wild man, the green-man, Robin in the Green and the like. These were mankind's connections to Bacchus and Dionysus, our connections to crops and life's cycles. By shaving, we are distancing ourselves from our agrarian heritage, our more basic needs and desires.

Or, most likely, we shave because women like smooth cheeks to kiss.

Later, after everything was said and done, and the police no longer wanted me, I learned that it was indeed a man. Stephen Lampdom had skipped out on his bail several months ago. He figured he'd hid in the swamps and camp for a while until he thought it was safe to get out of the state. Being a car thief came naturally for him, but being a rugged outdoorsman did not. He soon ran out of food and water and tried fishing. Shortly there after, his tongue became sore for a day or two, then numb. He didn't remember much more after that until the day he once again gained his self-awareness. He was in the hospital being told not to try and talk.

The parasite, once it had replaced his tongue, had jump-started his entire endocrine system. He was pumped full of steroids, way beyond what the human body normally produces and needs. It had started him growing again, and that accounted for his size as well as his bloated facial condition. Was he, man, the primary target? Are Skunk Apes just recast humans? When I shaved his arm, I set him free from one imprisonment only to be incarcerated in another. At least his manmade cell had a set time limit. In this case, our noble savage wasn't.

I would learn all of this later. At the time, I was hiding out in the swamps, just like ol' Lampdom had. It took me a few days to calm down and settle into routines. I relaxed and enjoyed my time of isolation. The days were pleasant and melodic thanks to the countless waterfowl in the area. At night, I was serenaded asleep by the poets of the insect world, crickets. After a few days of this, I knew I would have to act soon. I assumed Mustelo would speak with a forked tongue to the authorities, so I needed to be there to set the record straight. I waited four days and was planning on hiking out when I came across highly unusual footprints.

The prints were formed in a sandy embankment. They were about man sized, but the big toe was strutting out from the side of the foot. It was not a man's foot print, it looked like a chimpanzee's. They looked fresh, but I couldn't tell if the prints were made from a single individual pacing around, or by a small group of them. I also noticed a few impressions that I can only describe as knuckle imprints. As far as I know, primates are the only animals known to "knuckle walk"; use their front hands to aid them in their locomotion while on the ground. This alone wouldn't have convinced me it was evidence of a Skunk Ape, but the lingering odor did. If you could imagine a dog out in the rain after it has been sprayed by a skunk and rooted around in the compost pile, that would be a mild imitation of the loitering smell in the area.

This was evidence that the Skunk Ape could be a Nape, or North American Ape. Was it indigenous or exotic? Assuming it is indigenous, perhaps the smell is a by-product of such a wet environment. Body oils to help repel water are common in many mammals, like the stoat, weasel, and otter, and they all have a strong musty smell because of it. Perhaps the Skunk Ape is the mustelid of the primates. Fossil evidence supports the theory of Napes, but it is assumed they all died off millions of years ago.

Whatever the history, I didn't have any of my equipment to record the prints. I didn't even have anything to make plaster casts. I used some straps and rope to tie around a few tree trunks in hopes of finding the area again later. It was time to shave and meet the press.

My plan was to let some news hound know what was going on. I was hoping that would avoid some of the legal ramifications I might be facing. I was wrong. Mustelo had prematurely named the new parasite and had gone to the press heralding himself as the latest, greatest anthropologist. He also cashed in on Lampdom's bounty. The police were quite friendly with me, and I only got a slap on the wrist for running from them - as long as I went home quickly and quietly. They just wanted to hear my side of the story, and when the main details coincided with what they had already been told, I was free to collect my gear so recently emancipated from the airport.

Once I got out of there, I reported the knuckle and footprints to the ICS. Hopefully someone else could go back and find the site to follow up on that lead. I would have done it myself, but the local law insisted otherwise. I didn't lose any funding either. All's well that ends well, this time around.

We deny our own origin and place upon the phylogenetic charts with every razor we drag and scrape across our face and legs. We act out our denial daily with these simple, routine behaviors. Despite all of these activities and distractions, it only takes one little arthropod to bring it all crashing down. I bought an extra pack of razor blades at the airport, as I was departing, just in case.

S. Aaron Spriggs is in his mid 30's and sickeningly happily married for about a year now to Hilary in Ft. Collins, Colorado. His degrees, which aren't being put to use, include a Certificate in Hazardous Waste Management, an Associate in General Science, and a B.S. in Entomology/ Zoology. He is taking some time off from working on his M.S. in Entomology (with a focus on fossil insects) since he was perpetually getting distracted from his studies with his writing, his wife's band, and annual trips to Burning Man.

Spriggs has previously written a short story entitled "*Cameroon Calls*" which introduced his character of Dr. Nigel E. Morgan and the search for green mammals (and other side trips into Cryptozoology along the way). "*Cameroon Calls*" appeared in *CRYPTO* Vol. IV, No. I, January 2001.

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THE REASONS WHY WE CANNOT FIND WILD MEN

By Christian Le Noël (© 2001)

Our detractors have an easy task when they accuse us of never having found one of our most famous cryptids the wild man. Indeed, how can we understand how a scientific researcher like Jordi Magraner, who for over ten years has been spending many months a year searching for them in the Chatral Valley, on the Afghan-Pakistani border, has seen and got near one of them only once?

Yet, as an ex-professional hunter in Africa, I know well the difficulties found in tracking wild animals, which are certainly less intelligent than the humanoid creatures that we are looking for. In fact, for twenty years I hunted the wild fauna of this continent, on all sorts of ground: desert, forest, mountains, savanna, bush, jungle. In this last lived chimpanzees and gorillas. I perceived them but once, and what is more, I never saw a corpse of one of these anthropoids on the ground.

Without mentioning these far away countries, in France we are a little more than 60 million people, that is, 60 million pairs of eyes. How many of us have seen an otter in its natural surroundings? And yet there are still otters in some French rivers. There is even a Mister Otter in the Ministry of Environment; he admits that, while looking for them in their natural surroundings, he has only seen them five times in three years. Thus, it is logical that a creature, that I shall call human, with an instinct and senses much more developed than ours (simple dogs have ten times more auditive and smell capters than us and on a much larger range) totally escapes our searches. Let's therefore study the different parameters that may contribute to our inability in finding the cryptic creatures that are wild hairy men.

Environment

From ancient witnesses (Middle Ages) it would seem that wild men lived preferably in the forest masses (see d'Orson romance). After the genocide that decimated them under the inspiration of the Catholic Church that had turned them into devils, (30,000 condemned to death during the XIV and XV centuries, to which we should add all the summary executions are not registered). The survivors probably took shelter in isolated parts of the country, particularly in the mountain masses: Alps, Central Mass, and the Pyrenees. There they found peace in zones of considerable altitude.

There are, of course, already *Homo sapiens* populations settled in those countries, but they are concentrated mainly in the valleys and do not leave the low lands but in summer, to climb with their herds on the high pastures. In this mountainous environment, hundreds of square kilometers are inaccessible to *Homo sapiens* of that time, who do not have climbing material and anyway don't wish to climb to points uneasy to get to, which means nothing to them. Wild men could thus easily remain unseen, but what about winter? Their footprints should have been noticed on the snow!

Here it appears again that these creatures are provided with a specific biology that allows them to hibernate, somewhat like bears. Another of their biologic characteristics that makes their track so hard: it seems that, like bears, they are partially vegetarian in nature and, in order to find their food, they are forced to move according to the seasons and the different botanical biotops. Thus they are roaming creatures have to cover long distances or, at least, never remain for a long time in the same area.

Morphology

From what we know through descriptions collected since the Neolithic through to the last century, and even today by witnesses statements, collected recently in the Asian continent and in Russia, the wild man has a quite uncommon strength, is totally covered with hair except on

the face and has a morphology fit for climbing in mountainous and rocky surroundings. He can live without problems in a very cold environment (which is logical if our theory is confirmed according to which they are late neanderthalians who survived many glaciation ages). In fact, the wild hairy creatures of Asia live often at a 4 000-meter altitude.

Their diet is also very specific consisting of roots, vegetables, small fruits, insects, grubs, frogs, and small rodents. It seems they don't become carrion eaters and consequently predators of game and tame animals except when forced by hunger. Certain wild men populations living near the sea seem to have adapted to an ichthyologic diet (witness written statement of the XVIII century in Holland and, closer to us, on the coasts of Scotland).

From the studies made by Marie-Jeanne Kofmann, in the Caucasus, it appears that wild men have a night vision similar to that of big wild predator animals. Thus, purple gleams have been detected in the eyes of wild men when some shepherds met them. Witnesses declared that their eyes were red or golden yellow. Here also, only the animals that can see in the dark of night have their iris of such colors. This ability to see in the night seems to have been equally employed by mountain humans that had for this purpose tamed these creatures and used them as night guardians of the herds against predators like wolves (in great number at the time) during summer.

These creatures were then probably kept in sorts of *borie* villages (a kind of cabin made of dry stones piled on top of each other) that we can still find at 2 000 meter altitude on the summits around the villages of certain isolated valleys of the Oisans Park. The inhabitants don't know when they were built and, in some cases, totally ignore the reason for their building, as they do not correspond to any economic or practical reason.

Strongly crossbred, this population of wild women and men was probably kept in a state of food dependence on the high mountains, where the administrative authorities certainly never set foot.

Psychism

However, all these reasons are not sufficient to explain why these creatures have eluded for so long researcher watchfulness and still escape nowadays all research done to find them. Sometimes using powerful modem means, like the expeditions done to Himalaya to look for what the Western World calls inaccurately the *Yeti*, a generic Tibetan word that means wild man, the specific name of one of these creatures (there are three different species) being *Mi-gheu* (pronounced *Me-gou*).

Indeed, with tourist proliferation in these high mountain countries of Asia, the probability for this creature to elude a precise observation and picture taking, either photographic or movie, is thin. For the moment we have but pictures of tracks in the snow, from which we can deduce that we are dealing with a biped creature of large height, and the bones of a deformed hand, obtained in a Tibetan monastery. In the Caucasus, Marie-Jeanne Kofmann has collected large excrement containing unknown parasites, which would confirm the presence of a creature unknown from science, since each species has its specific parasites.

In Russia, in 1970, excavations have unearthed the skull and skeleton of the halfblooded son, deceased in 1950, of a female creature tamed in the Caucasus at the end of last century. This skull has certain morphological characteristics typically *neanderthalian*. Finally, many hair tufts coming from Russia, China and Tibet were analyzed and could not be assigned to any known creatures or primates.

One of these creatures may have even been shot by the G.I.'s in 1970 on the Annamatic mountain chain, then frozen, carried to the United States and shown in fairs. Bemard Heuvelmans had the opportunity to take its picture and to study it for many days. He is positive this creature was of *neanderthalian* type.

So, why has no one been able to neither capture a specimen alive nor even observe it in its natural environment?

We have to look for the reason in a field that escapes rationalization. From a great number of witness statements, it would seem that these creatures, who were decimated, violated, ill-treated by *Homo sapiens* throughout many centuries of cohabitation, have developed an inborn dislike for the human race and seem to do all they can to avoid and hide from them. Eye witnesses statements made by natives and occasional encounters with wild men happen when either immature subjects that have not yet acquired the instinctive defiance of the adults, or with very old ones, who have lost part if their survival instinct. Anyway, most encounters do not seem to be fortuitous but produced on purpose by the will of the wild man or woman (see *Fear* by Guy de Maupassant). A question arises then from all this, how can wild men so easily elude the most sophisticated trackers?

I think that the answer lies in the capacity owned by these wild creatures to detect the presence of a *Homo sapiens* at considerable distance. This ability is probably partly due to their brain capacity. Indeed, the fossil skulls of *neanderthalian* studied by scientists have a volume of 1700 cm^3, while ours have at present only an average of 1300 cm^3. Wild men, as stated by witnesses, have no articulated language. They communicate by sounds, even at great distances. Albert Mahuzier Sr. has registered one of these cries during one of his expeditions to Tibet, and American policemen have in turn registered pain cries from a Bigfoot they had just wounded, in the night, on an American motorway. This aptitude to communicate through masses of forest is due to a vocal bag, similar to the one owned by some primates. It is quite possible that such creatures, thanks to so well developed brains, poses sensory capacities unknown to us. All the more so that such capacities do exist in some *Homo sapiens* and have been observed in primitive people like Australian Aborigines.

We can view the statement from an Australian game ranger who was making an inspection tour, with his aboriginal trackers, in a desert that was part of a national park. In the evening he had made a halt to camp around a fire. Suddenly one of the aborigines stood up, stretched out his hand in the dusk in a given direction and announced that a man was coming towards them. Over twenty minutes later, a native appeared, attracted by the firelight! The average speed of a good walker being about 5 km/hour, the aborigine had thus detected the man at an over two-kilometer distance.

The second witness was an American woman doctor, Marlo Morgan, who worked in educational programs on the subject of preventive and social medicine for Australian aborigines. In the course of her cooperative stay in that country, she lived for 120 days with an aboriginal tribe. She has described this adventure in a book, in which she relates the impressive telepathic experiences with these natives:

"We had been walking for many hours when the ancient from the tribe stopped and fell on his knees. Everybody took position around him when he remained a kneeling slowly rocking, arm stretched before him. I asked Qoota (a halfblooded interpreter that accompanied Morgan during her stay) what was going on, but he motioned to me to keep quiet. Nobody talked the faces looked attentive. Final/y Qoota turned to me and told me that the young guide who had gone hunting in the morning asked permission to cut the tail to the kangaroo he had just killed. I understood why the group was so silent all day while we walked; the tribe communicated

mostly by telepathy. You could hear nothing but messages were exchanged at 35-km. distance between people. As it was the case in this very moment.

Why does he want to cut the tail? I asked. Because it is the heaviest part of it and he is too sick to carry easily the animal that's bigger than himself. He says he has drunk polluted water and his body is hot. Liquid pearls drip on his face.

An answer was sent by telepathy. Ooota announced to me that we would make a halt and a ditch was opened big enough to cook the animal. Many hours later, the young man arrived to the camp carrying the enormous kangaroo freed of it's tail."
(Published in France as 'Message des Hommes Vrais, Collection J'Ai Lu, 1995).

If the aborigines can perform such feats, why then wouldn't wild men be capable of the same psychic capacities?

That would explain the fact that, up to the moment, it has been impossible to study or observe a wild man and there are little chances that we may one day capture or observe one of these creatures against his will.

The American author John Darnton in his excellent fiction story Neanderthal (Collection J'AI Lu, Flammarion, 1996) has already mentioned this theory of psychic powers in wild men. We know but a small part of our brainpower and it is sure that knowledge in this field will make tremendous progress in the next decades. Then maybe the veil that covers some mysteries will be raised and a logical explanation found.

A last question seems to remain on our inability to discover at least the remains of these creatures that, like all living beings, are born and die. Then why don't we find their bones? I think there is an answer to this question. As I said above, I never found any remains whatever of anthropoids in the vast equatorial forest, for many reasons. First, I have noticed that these animals hide away when they feel they are going to die. The second reason is that their corpses remain on the ground or the branches, in the open air. Bacteria then start a quick decomposition process, favored by heat and humidity, and also the oxygen in the air, all of them helping their development. Then predators and corpse eaters attack the tissues, the gristle and bones (which are often dispersed and crushed). Finally, only the teeth enamel escapes natural decomposition by time and the elements. But these remains are so small they are totally unseen by searchers.

Thus, what is the solution to outwit the defiance of these wild creatures? Only the techniques of photographic traps with a flash activated by a photocell could give some results. But the problem is that these creatures roam about, ceaselessly moving in their environment. It would be necessary to cover thousands of square kilometers with photographic traps to have the chance of getting one photo. A new infrared detector designed to find wounded or dead game in a circle of three hundred meters has just been put on the market for hunting. It is a sort of box, approximately as big as a calculator, with a screen to visualize a series of parallel strips, more or less in number according to the distance from the box to the searched for subject. It costs about 3 000 French Francs. This detector could be very useful to those who make searches on the ground in isolated zones, where the device would not be too much trouble to use.

Anyway, the only hope for us, Cryptozoologists, is that we will find one of these creatures, by chance or thanks to a systematic search, before they disappear forever from the face of the planet.

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"How it began....."

By Dean Harrison (© 2001)

I am neither a Scientist, anthropologist nor a man of higher academic learning with credentials such as Grover krantz or Loren Coleman. Who and What I am is a man of integrity and also a man who was thrown in the Bigfoot/Yowie issue from the deep end.

As a brief background, I was normal man who came home after work each night and never did anything out of the ordinary. I did a little Boxing and kept fit at the Gym, played Tennis and took an interest in my house, which was situated, on the edge of a Rain forest. I owned a Pole home at the time and my back fence was only yards from the thick undergrowth of the bush land, beyond that was no ones land that ended up at a sheer drop from a steep rocky Cliff. I was 25 at the time.

One night in 1995, I came home from work at aprox 1 am in the morning. I parked my car in the drive way as normal and proceeded towards my front door. During this 10-second journey I listened to blood curdling screaming and grunting coming from beyond by back fence. It was obvious that I had something quite large walking around and basically "trashing" the forest just beyond my boundary. The sound that I heard was of branches breaking, foliage being torn from the ground and something large stomping around in the foliage.

My initial thoughts at the time were to get my flashlight from within the house and obtain a visual of what ever was doing this. It seemed far too large for a Koala to make such a noise and we didn't have wild pigs in the area (all of which past through my mind at the time).

I unlocked the front door and returned with the flashlight, however deep reservations about preceding any further grew. For some unknown reason, I couldn't proceed any further than the side of my house and I also had fears of stirring the situation up anymore with what ever the heck this thing was. Within seconds from that time, the noise subsided and being as tired as I was at the time - the only task ahead of me that seemed inviting was B.E.D.

The next morning I asked many of the residents about what they new of the local wildlife in the area. When I mentioned Koalas and Pigs, the locals 'in the know' all said that there were no such animals in that particular area, especially pigs. An answer I knew myself, however had to confirm.

A couple of other odd happenings proceeded in the next 6 months before I moved. Such as my garden shed (which was situated on the fence line), being hit with such a force that all the neighbors congregated on the road at 11pm one night to find out what the noise was. It was hit so hard that it resembled a golf ball being hit into the side of the tin with a 2 iron or like a gunshot.

Two years past since that time and I paid little mind to those incidents, as it was really nothing that had much meaning in my eyes at the time. Yowie reports seemed to be common around the area, but it was also something that I knew little about. After all, as if a large ape-man like creature could exist in today's World?

At the end of 1996 I brought my dream home on acreage in a town called Ormeau, which is situated in S.E. Queensland, and again I led a very "normal" life as a Sales Manager for the Family Company. Most of my time was spent upgrading the grounds and maintaining the gardens and I had made many good friends in the street and we all shared numerous good times together over the 18-month period that I lived there.

In the beginning of June 1997 talks with my work were in progress and I was needed in Sydney, hence I spent some time there looking for a rental home.

During the first weeks of July I began spending many nights jogging and walking the streets near my home in Ormeau to lose weight and I would spend an hour hitting the streets and I had found a narrow bush track that linked our small township with the next. This track at the time was a thin and dark 4-minute run each way that was beneath power lines. I never had reason to be afraid of the dark and as I jogged down these tracks at night my eyes were mainly on what time I was making rather than what was either in front of me or what was running around the bush around me.

On this particular night in late July I was once again heading down the vacant power line area towards the opening of the track, when for some reason I decided to stop to make a quick phone call to my now wife Donna. We had been making plans to meet in Sydney to live in the next few weeks and had much to talk about. During the beginning of the conversation I walked slowly along the tree line to the left of the track and stopped behind a group of trees. It was a few minutes into the conversation when we both heard loud crashing in the bush around 100 yards behind me. Donna was actually the first to mention it and asked, “What is all that noise?” I looked at my watch and replied that I thought it may have been a group of children that had snuck out of their homes at night and were running wild in the bush behind the estate, after all that’s what we did as kids and other than that what else could have possibly been to make such an obvious racket. My only thought contrary that was that this was a Tuesday night and we never did it on School nights, however each to their own I thought.

A few more minutes into the conversation and the noise had all but stopped and my thoughts were that they had found their way out onto a track and had headed home. Every so often I thought I heard someone still in there, however I paid little mind to that person if he was there at all, I was far to interested in talking to Donna.

Then I heard a loud “Crack” behind me which I knew was an act of weight transfer on a stick on the ground, although I can easily remember all this now, I wasn’t paying much attention at the time. Again there was silence for a while before another “Crack,” this time a little closer, followed by more silence. “OK, there’s one guy lost in the bush, his mates have taken off on him and his trying to find his way out,” was the obvious answer in my head and the whole time I didn’t turn around (mainly due to lack of interest or concern).

Another noise a little closer and a clear cut sound of foliage being spread apart or to one side as someone stepped gently through the bush towards me. Suddenly the coin dropped! “Hey Donna, I think I’ve got some guy sneaking up behind me here,” I said still with little interest. “Be careful, what do you think he wants? Perhaps you should get out of there?,” she replied. “Nah I think I’ll let him get as close as he likes and then I’ll find out what the story is. Probably trying to listen in on the conversation.”

Now he had my attention, I had one ear listening to “him” and the other listening to Donna. Now that I was listening towards the bush a little more, it was clearly obvious that “someone” WAS stalking me. Every time a stick broke under his foot, he would stop for a while and let the air clear and I could hear the foliage slowly being moved ever so carefully. He was clearly a “thinker.”

Still with my back to the bush line I was aware that he must have been 20 metres behind me right on the line of the bush. Then it happened. As Tony Healy calls it “The nameless dread.” For no apparent reason, my body shudded with fear and I locked up. It was a sensation that from up to that time, I had only ever read about. Kind of like someone walking over your grave - but worse. My head was filled with confusion and my body was tingling from head to toe. I wanted to turn around look but couldn’t, the best I could do was to slightly turn my stiff neck and squeeze my eyes around the best I could. I saw what looked like a really dark and large figure slowly crouch down behind the foliage. Donna was still talking away with no idea of what was happening and all I could whisper was “Hang on, I need to do a run here,” before lowering the phone.

Now, facing up to the road it was about a 100m run, slightly to my right on the road was a streetlight. The bush stretched towards my left towards the road. I took a deep breath looked straight ahead and counted in my mind 1, 2, 3! The very moment my foot raised there was the god almighty “Roar!”

It was HUGE! Nothing like I have ever heard before, it resembled a Lion but with the booming vocal capacity of a Cow. As my foot hit the ground, it was up and in full chase mode but instead of coming straight out of the bush into the open where I was, it opted to take the bush line to my left which gave it a far greater distance to cover and the bush land where it was dark and thick with small trees and obstacles. In the first few seconds I had made a good pace, but this thing had an incredible speed compared to me. It began to scream as well as continue roaring as it broke through everything that was ahead of it. I could hear every pounding step of this thing as it leapt over logs and crashed through the trees - it was HEAVY. On each step it took it let out a large deep and guttural grunt, seemingly at the same time as screaming, yelling and roaring. The speed of which it chased me, in my mind I had no chance of escape, it was catching my really fast. The raw aggression that its vocals portrayed was the scariest part, I had never seen that kind of "hostility" before.

In no time it had caught up beside me, it in the bush line and me running flat out on open ground, it was then when I really thought it was game over for me. But then something odd happened, it began to overtake me and run ahead.

After a few seconds of wondering why it was running ahead, I thought at the time that its plan was to run ahead then grab mw from the bush as I ran past. So it was a quick turn to my right that saved me as I ran towards the streetlight. As I was approaching the light pole I was looking over my shoulder to see it come out of the bush line then stop. It came out just where I would have ran past.

As I stood watching at the side of the road, it was squatting in the bush line still watching with his full attention.

Out of breath and still in disbelief, I said to Donna (who was still on the phone), "You wouldn't believe what just happened."

The funny thing is that both Donna and myself still continued the conversation for the next 45 minutes! I kept to the roads this time, but paranoid that this thing was jumping fences following me. During the chase all the dogs in the area were going crazy, the odd thing was that no one came out from their houses to see what was going on.

That night was obviously a sleepless one, running the event over and over again in my mind. Who was I going to tell, who could I talk to, how can I learn more about it and more importantly what was I going to do about it? The only article that I had ever read about the Yowie at that time was a two page feature in the Gold Coast Bulletin in 94' that contained Former Senator Bill O'Chee's encounter from 1978 at Springbrook and a map of the Gold Coast hinterland with sightings marked out on it

Early the next morning I phoned my older brother Mike and told him what had happened, he came over immediately and hesitantly we searched the bush where it took place. There were plenty of broken trees about, however the ground was dry and hard and the best we could find were a few scuffmarks. I also visited one of my closest neighbors who I had a great relationship with and Jack thought I was joking at first, and when he realized I wasn't, the best response I could get from him was a nod and a dry smile.

That night after half a bottle of Scotch for courage it was time for some pay back, armed with a .22 and a towel (laughable now, I know), I cautiously sat at a good distance away and waited. I would have been there for a few hours before my nerves got the better of me and I returned home.

Within the next week I had moved to Sydney.

Up until time I still didn't have the luxury of the Internet, however that came within a month and helped me to where I/we am/are today. I searched Libraries, book stores and any other place that I could think of to learn more, but I found that there was very little written about the Yowie, well that's what I thought at the time.

On the arrival of the Internet, the only close link I could get was "Bigfoot." It sounded like the same creature to me and so then came the weeks and weeks of reading. One night I thought I would try one of these message boards and tell my story, perhaps someone could provide some feedback? The only people that came back to me were the G.C.B.R.O. in Texas

and it wasn't long before we were great friends. The communications between us blossomed and Bobby Hamilton asked me to represent the G.C.B.R.O. here in Australia. The job required me to actively seek out reports and write for them. At the time I was a little hesitant, as I didn't have much time and I didn't want to let them down.

So here I was placing adds in local newspapers, talking to witnesses and scouting the bush land for evidence. The G.C.B.R.O. ran my reports and added the photos that I sent in and I began to receive a good response from the ads and the Net.

One day I finally found a Yowie story on the Net. It was truly about the only Yowie report at the time and it happened to have a last name on the page and a rough location of where this person lived. It was from the Blue Mountains West of Sydney and about a 40-minute drive for me. The report was regarding a small community that had experienced the same Yowie for a number of years and they had all seemed to have encountered it at some stage. There were some remarkable stories about this Yowie and it seemed to have a very different character to the one that I had last encountered.

The search began to find this person and after several hours, I found him.

After a reluctant start to the phone conversation and Neil (the witness), expressing frustration at the B.F.R.O. for printing his name after he made it clear that he didn't want to be known, we then spent the next 2 hours talking with Neil providing me with a full brain overload of information, encounters and experience. By the time I got off the phone, I was more than amazed. We had made a time for me to visit them and Neil had organized a few of his neighbors to be there. He had a plaster cast of who they have named "Fatfoot" as well obvious Canine impressions on various objects. The stories were just incredible, here we had a street where 62 people have repetitively encountered this Yowie over the past 15 years and the facts were un-doubtable. On Friday nights many of the men in the street would gather together and chase him through the bush and it became so much of a routine, this thing would actually turn up at the same time each night for some fun. It had never harmed anyone even though it had plenty of opportunities to do so. One particular night Neil basically walked right into him, the result was this thing leaning into Neil's face and roared, but didn't touch him. Many of the other people had similar stories and some people had even gone to the trouble of clearing the trees from around their homes due to it coming up the windows and looking in. When they had first moved there, unknowingly they built right on its nightly path which resulted in the Police being called repetitively because of a prowler that would run around the house banging on the walls and doors.

I spent at least 3 nights per week there for several months and it wasn't long before I was also bumping into this creature as it lurked about the bush at night. I tracked it back to a different valley and found where it lived. Its tracks were clear and lead all the way back to this street through the middle of the bush. I would sit there by myself just before dusk and wait for him in the undergrowth listening intently to any noise that seemed out of the ordinary. It came up the same time every night on the same track from this valley and either run or walk past me. I would hear him walking from tree to tree and look around for food or anything interesting. Sometimes I would give my location away by making a noise, then I would make my way back to my car as quick as I could and keep a door semi open just in case of trouble. He would stay with me for hours. Initially when this began, I was scared out of my mind due to the aggressive one several months earlier, but after time I found this one more curious and playful than anything. Never the less I never took any chances.

Night after night up he'd come in full flight breaking foliage all the way to the top, the sound was something equivalent to an Elephant on two legs, the when at the top he would just walk around. He got to know who I was and it was a game of cat and mouse, as time went on I became a little more bold and would entice him to follow me. I would walk one way and he'd follow, then I would turn back and he would also. He would always circle behind me or the car where I liked to stay for safety, but if he came too close (which he often did), I would have to turn on the big beam flashlight and he'd take off down the slope. I found whistling would stir his interest and he would stalk closer and closer until I would lose my never and put the light back on him. That was something Neil would also do and found quite useful. There were only two times where I had a detailed look at him, the rest of the time he was just a dark and heavyset figure.

It got to the stage where I would bring up independent witnesses with me to confirm what I was experiencing, two of which locked themselves in the car when it arrived saying "I'm not standing out there with THAT THING running around!"

It was like clockwork, I would say a time and track he would arrive at and bingo, there he was right on time almost every time. During this time all the equipment I owned was a bright flashlight and a little box brownie camera with about a 10m range at night, so my task was to seek funding or equipment from anywhere I could. Back then I tried everyone from Discovery Channel, Nation Geo, Magazines and newspapers. I couldn't fail, as I would stake my honor on a sighting for these people and with the right equipment they would have the footage to prove the Yowies existence - wrong! No one would touch it or believe me. "Just put it all in writing, and submit it," they'd say. Ah how times have changed, now the media calls us regularly. I could sneeze now and get a film crew to a location with all the attention we now receive, but not back then when I needed them.

One person who WAS interested was a freelance journalist by the name of Arthur Gray who seemed keen to come out with me. So one night we met for coffee and off we set. To cut another long story short Arthur was SO impressed about his encounter that he wrote a 6,000 word article about it, an article that no one would buy.

Research was becoming easier mainly through word of mouth and I would find myself heading out all over the state interviewing various people and writing my findings. The more people in interviewed the larger the can of worms grew and the more knowledge I gained. Paul Cropper called me at one stage, as he had heard along the grapevine about what was happening at my location in the Blue Mountains. I had no knowledge about Paul at that time even though he is a veteran of over 25 years in this game. I was a little reluctant to take him out at first however after we met at my home and he produced the book that he and Tony Healy had written named "Out of the Shadows" (Crypo/Yowie book), I was more than happy to show him. Paul was also good enough to share his files with me to add to my collection, a relationship that is almost a partnership these days.

Although Paul had interviewed many people over the past 20 something years, he had yet to have an encounter of his own. All this was to change when we headed out to this special location. Although on both occasions that Paul joined me out there he never actually saw it, what went on seemed to be convincing at the time. On one occasion it ran right past us, stopped, then circled around us and even followed us at times. Paul had his tape recorder out and said to the tape at the time "Definitely bipedal".

With all this interviewing, field studies, research, file building and experience I was finding myself wanting to start my own group in Australia just like the U.S. Big footers, likes of which had never been done in this Country. I had plenty of inquiries at the time so I phoned one of my contacts in Queensland who knew a Web master named Ashley Mills and that's when we started yowiehunters.com

A first for Australia which has far surpassed any of my wildest expectations.

We have a group and people in 5 states of Australia and headed off regularly to 'call outs' all around the country using the most advanced equipment of any group in this nation.

One time before I moved back to Queensland, I brought some of the group to the Blue Mountains I set everyone up in stakeout positions and as per usual up he came right on time. I put them in positions that I knew would give them a visual and when the person holding the camera stepped out from behind a tree as it got close to him' he froze during the full sighting view with the Yowie only 20m from him. There was a stand off between them for a few seconds, it then moved backwards, felt for a tree and slipped behind it. That tree wasn't large enough to conceal it, so it skipped to another tree beside it and then made a run for it in full view of the others. 6 hours had past that night and he was still with us that night and at one stage we had lost him.

As a total fluke while we were all standing there together, I said "Where has he gone?" then aimed the torch at random into the bush below us and when I hit the button to turn it on, bingo! It hit him right in the middle of the chest and we all saw him again. That was the last time we ever saw him.

In December of 98' there were two mysterious bush deaths in the Blue Mountains. The circumstances surrounding the bodies that were found were quite typical of the Yowie. Bodily dismemberment.

The animal kills that we find in active areas are generally dismembered and also the Aborigine's also speak of this being their most effective means of death.

During one of my investigations I had the good fortune to bump into a Police Sgt. that was involved in these two deaths and he spoke nervously to me off the record. He said, "Yes, the boys at the Station all believe they are more Yowie kills, but I'm not too sure. Yes they do exist and I can tell you where they are, but you have to understand that we as Police have been instructed by higher authorities not to cause public hysteria about the creatures."

The Yowie attacks were apparent in our records that date back to the late 1700's and I found many more disturbing accounts when I returned to Queensalnd. I returned to the location where I had my initial encounter due to the Yowie being sighted that month crossing the highway from a witness that knew nothing of my encounter there, and found some interesting evidence. While out there I was approached by a teenager on a bike who asked my what I was doing with my camera and note pad. I asked him if he played in the bush here and he nodded, I also asked him if he or his friends had ever seen anything strange out there? It was hard for him to stop talking after that. He told me that a few months ago he and his friends were building a bush hut out there, it was just before dusk when something large came crashing through the bush towards them. The result was they only just escaped to open ground in time and as they were running off over an open field, they all heard their bush hut being destroyed. I saw the remenance of the hut myself and it was truly scattered everywhere. He said when they returned the next morning to retrieve some of their gear, they found D cell batteries bitten in half.

Another interesting thing was that a man went missing close to there just on dusk and was never found again around the same week of my attack. He was even listed on Australia's Most wanted as an unsolved case.

The web site was growing with all our constant activity and field trips. We held expeditions as a group to locations with fresh sightings and a pattern began to unfold.

These stories and encounters that we have experienced in the past years could continue to fill the next hundred pages and we could fill many more relaying the first hand reports that have come our way - however for now, I'll just outline some intriguing notes of interest.

What have we learnt?

It was clearly obvious to me that they spent their days on lower ground near water of a creek/stream. At night in semi human inhabited areas they roamed and slept during the days, they have established that human activity is minimal at night. In remote areas they do what they please at any hour of the day without fear of bumping into humans. They have been taught not only bush survival by their parents, but also the dangers that exist with humans and the importance of not being seen or giving away their locations. They roam several valleys and move on to the next area when the food source is low, however they ARE habitual. I know people that have had the same Yowie for over 20 years, many others for as long as they can remember. We have found that if people have one fronting up at their window of their house at night, then it is generally one that will always be around in some capacity. We know that they take a special interest in children, but are not fond of adults - especially males. They are careful opportunists; they eat anything that is edible, similar to an Aboriginal of the land. You don't go to a Yowie, you let him come to you. If you're alone in an active area at night you may be in for trouble, if you're with a group you should be OK. They are mostly curious and not aggressive. They can navigate terrain on 2 feet or 4. They have large prominate teeth with a super strong jaw. Their personalities are as varied as humans.

We are in contact with a number of Government bodies off the record these days and are privy to information that the general public is not. We talk to Police on all levels, Military and Parks and Wildlife, they tell us the most amazing experiences. We are aware of Federal cover ups and why. There are many dollars at stake if this creature is formally recognized including tourism, logging and public hysteria.

Most of our high tech equipment had come through our own pockets, as we are self-funded. We now have many top of the line security cameras of all types, we run main power in the bush which is powered by deep cycle batteries and solar panels. We have listening devices of various types, G.P.S's, Thermal detection, electric trips as well as movement sensors. Night vision scopes, Ifra red and just about everything else that you can buy to remain self-sufficient.

We have had many astonishing expeditions and have regular encounters due to one fact:- We do our homework. We are all busy people in our personal lives so we can't afford to be somewhere wasting time. We first make sure we are at a location for a reason, (i.e. numerous recent reports or urgent call out), we then obtain an aerial photo of the area then sit down with witnesses using our knowledge and draw a plan as a group. 9 out of 10 times it works.

I remember one expedition that went well near a N.S.W country town named Taree. We had several urgent call outs from a property there, and although we didn't like the thought of another 8 hour drive, we sent a party there and I'm glad we did. We have since been back 4 times and had activity each time. One of our team members had his first daylight sighting there with a 7 ft gray Yowie throwing 3 rocks at him before running off. The residents of this property also reported the rocks on several occasions.

Last year we did 4 Documentaries, one was held at this property. By the end of the night the cameramen wanted the cameras turned back on them so they could confirm what had happened that night. One of these things walked down behind one camera man at night and growled at him before moving on, the other one saw it on two occasions. Other times included Springbrook in QLD when we had a call out, where the sound of our cars being bogged at 2am caused enough interest for him to come to us and look at what was going on. He was the last thing we wanted at the time, I remember well how fatigued we were and that none of us had the energy to do much about it. The next day plaster casts were taken and send to Jeff Meldrum from Idaho University to study. He said they matched the prints of a Sasquatch.

As for the media, they have been kind to us. I do regular radio, TV and print media, not for fame or fortune (we don't get paid), but we use them as much as they use us. We use the media to generate more reports for us. It has worked really well. Whenever we broadcast something, we get a flood of sightings and new info so it's a win/win situation.

Yes, I'm wandering off the point again I know, however its hard not to be enthusiastic about what we do.

So what is a Yowie?

Remember I'm no Scientist. Who really knows for sure until one is brought in dead? I know one thing for sure, it would be a far harder task to bring one in alive than dead.

I have files dating back to the late 1700's when white men first arrived in this country and looking at the descriptions, I can tell you that they don't differ much to today's descriptions. Large prominate teeth, very muscular, large vocal capacity, ability to bipedal or quad, sloping forehead, thick neck, very broad, large set back eyes that sometimes reflect in moonlight, human looking hands, covered in hair except the immediate face, bad smell and big feet.

Some people have said it resembles a Gorilla, but others say a man. I believe that is somewhere in between. So we look through fossil evidence and see what comes close, what do we have? Gigantopithecus and an Australopithecine. The reason I say Australo' is because in Australia we also have a 4 ft variety as well as the big ones. The smaller ones seem to look more like primates, as the larger ones are half/half between human and ape.

The lack of fossil evidence in this country is a problem, but fossil evidence is the exception rather than the rule everywhere in the World. We know that a site in Taree containing many bones was discovered by a farmer in the late 60's and the Fed's closed that one off, even to the property owner until they cleared the site of all evidence. We know of several things that have been found in the past, but who do people call? The Police. Wrong! You just can't do that and you don't call a University or Museum either.

Intelligence?

Not stupid, a very clever survivor but not as smart intellectually as man. They can use basic tools such as rocks and sticks, but I wouldn't enroll one in a rocket science class. I remember a time when we woke up at 6 am after 3 hour sleep to find its footprints all around our camp site in the mud. It came within metres, but didn't touch us. They seem to have an individual personality and character. They can play games and keep themselves from being found, but they also make mistakes.

Is our aim to shoot one?

Many people ask us this question and just to set the facts straight I would like to say that our only mission at this time is to film them.

The future of the Yowie?

Uncertain, but I do feel that their numbers are on the increase in this country. There have been far more sightings in the last 20 years than ever before, however that can also be for a number of other factors such as the fact that as civilization and technology increases we as humans can branch further out into the wilderness to areas where we once wouldn't have dreamed of going. We are building into more remote locations as our population is increasing and our road systems are always improving and being extended. So of coarse that is putting us in the active areas where the Yowie was once safe. People are also far more willing to talk about their encounters these days than ever before as the 'fear of ridicule factor' is slowly diminishing.

As for us, we are now closer than ever before and we are always increasing our technology. We feel that it is just a matter of time before we bring the evidence in that people demand. This year will be an important one for us and we have a new location where we found new prints of a juvenile Yowie only this morning. The plan is to get our cameras out there and take the human element out of the equation, which is the only way. Our problem is that the Loggers also have their sights on this area and we only have a couple of months before they tear down the entire forest.

Dean Harrison is an active researcher along with his compatriots in Australia. He actively seeks out reports and incidents of Yowie activity within Australia, and is interested in related incidents throughout the world which offer correlation to his research. Dean, along with his co-searchers, runs the website www.yowiehunters.com **that details their work and endeavors.**

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Windigo: Being Some Remarks on the Native Encounters with and Traditions of the Many-Monikered Hairy Hominid of Eastern North America, Also Known As the Marked Hominid and Eastern Bigfoot

By Loren Coleman (© 2001)

Introduction

First Nation folklore and cultural artifacts exist in abundance, especially in the Pacific Northwest, demonstrating a prehistoric knowledge of unknown hairy hominids (Coleman and Hall, 1970 and 1984; Suttles, 1979; Sanderson, 1961). Names in the West from *Oh-Mah* to *Skookum* are used, but these beasts are generally referred to in modern North America by the expression "*Bigfoot*," or less frequently in the popular media by the term "*Sasquatch*." In the recent past, Grover Krantz and his colleagues (1992, 1999) had proposed using the phrase *Sasquatch* alone because the label *Bigfoot* emphasized one part of the hominid's anatomy while the name *Bigfoot* was viewed as being met by routine ridicule in academia. A few chroniclers and researchers have also preferred the Native-sounding nature of *Sasquatch*, the name Canadian newspaperman J.W. Burns coined from Native British Columbian words, including *sokqueatl* and *soss-q'tal*, for the hairy giants.

In eastern North America, a specific variety of manlike hairy hominid allegedly exists which exhibit aggressive behavior, hair covering the face in a mask like fashion, occasion piebald coloring, an infrequent protruding stomach, and distinctive curved, five-toed sprayed footprints. They are inhabitants of the northern forests. A few hominologists have labeled these unknown primates Taller or Marked Hominids, and others have written of them as Eastern Bigfoot (Hall, 1992, 1999; Coleman and Huyghe, 1999; Coleman 2001). The local Native American, Native Canadian, and Inuit accounts discuss the ancient traditions of these hairy humanlike beings with words special for each linguistic and tribal group. Nevertheless, a casual practice has begun to develop in the East in calling these hominids "*Windigo*" in association with a commonly used Native regional name from long ago. The Algonquian linguistic groups of the East and upper Midwest of the United States and Lower Canada have used the terms *Windigo*, *Wendigo*, *Weetigo*, *Wetiko*, *Wittiko*, and other variant names for these reported giants of the bush covered in hair.

The antiquity of this subject matter is marked by places in geography and language. The Wetiko Hills, the Misabi Range, and numerous Windigo and Wendigo Lakes take their names from giants known to American Indians. For related linguistic expressions in frequent use, see, for example, *A Dictionary of Canadianisms on Historical Principles*. In addition to the 20th century manifestations of Bigfoot (p. 48) and Sasquatch (p. 659), we find the 18th century's acquaintance with the "*Weetigo*" (p. 841). The "*Weetigo*" were feared cannibals known to the Cree living in the vicinity of Hudson's Bay. The Ojibwe knew the "*Wendigo*" (p. 842). A 19th century account relates: "The *Muskegoes*, who inhabit the low and cheerless swamps on the borders of Hudson's Bay, are themselves reproached by the other tribes as cannibals, [and] are said to live in constant fear of the *Windegoag*."

The Same Creature of Many Names

What clearly appears to have occurred among many First Nations in eastern North America was a free exchange of information on these manlike hairy primates and the evolution and development of similar and overlapping names.

In the eastern provinces of New Brunswick and Nova Scotia, the Micmac tell of the *Gugwes*. When recording such a tale, Elsie Clews Parsons (1925:56) notes: "These cannibals have big hands, and faces like bears. If one saw a man coming, he would lie down and beat his chest, producing a sound like a partridge." While this attributed behavior is puzzling, the theme of the one tone whistle (i.e., the call of the gray partridge, *Perdix perdix* of southeastern Canada [Robbins et al. 1966]) appears elsewhere as part of American unknown primate behavior. The cannibalism attributed to the *Windigo* is specific to these eastern hairy hominids. Grover Krantz, who seems to not have studied these traditions closely, is to be excused for falling into the usual misunderstandings of these traditions of the *Windigo* when he too quickly senses they all have been based on stories of cannibal Indians (1992: 143; 1999: 143). The Natives clearly thought of these hairy cannibal giants as non-Indians.

The Micmac know the cannibal giant by the names of *Gugwes* or *Kookwe* and *Djenu* or *Chenoo* (Wallis and Wallis 1955:348). However, we are advised that "*Gugwes* is a grotesque creature; in 1911-1912 he was commonly compared to a baboon; in 1950 he was described as a giant" (Ibid:417).

In the state of Maine, the Penobscot tell of the *Kiwakwe*, a cannibal giant (Speck 1935b: 81). In recording beliefs of the Huron and Wyandot in the area of Lake Huron, C.M. Barbeau relates:

> The giants, or *Strendu*, the averred enemies of the Wyandot, were dreaded on account of their extraordinary size and powers. Some describe them as being half-a-tree tall and large in proportion. Their bodies were covered all over with flinty scales, which made them almost invulnerable. (Barbeau 1914:229-300)

The *Strendu*, too, are said to be cannibals.

In Upper New York State are similar beings, *Stone Giants*, whose name implies huge men "covered" with flint and other stones. (The method of coating the body is suggested below in the discussion of how the *Windigo* become stoneclad.)

> The Iroquoian Stone Giants as well as their cogeners among the Algonquians (e.g. the *Chenoo* of the Abnaki and Micmac), belong to a widespread group of mythic beings of which the Eskimo *Tornit* are examples. They are. . .huge in stature, unacquainted with the bow, and employing stones for weapons. In awesome combats they fight one another, uprooting the tallest trees for weapons and rending the earth in fury . . .. Commonly they are depicted as cannibals; and it may well be that this far-remembered mythic people is a reminiscence, coloured by time, of backward tribes, unacquainted with the bow, and long since destroyed by the Indians of historic times. Of course, if there be such an historical element in these myths, it is coloured and overlaid by wholly mythic conceptions of stone- armoured Titans and demiurges (Alexander 1964:29).

More of these peculiar tribes are identified, as noted, as the *Windigo* of Algonquian origin. Knowledge of the *Windigo* is extensive and well documented in eastern and central Canada. The Tete-de-Boule of Quebec use different names for the same being: *Witiko*, *Kokotshc*, *Atshen* (Guinard 1930:69). The *Chenoo* of the Micmac seems to be similar to the *Witiko* of the Cree, for John Cooper (1933:23) observes: "Both have the same characteristics . . .. The very name *Chenoo* seems to be identical with the Montagnais and Tete-de-Boule (Cree) name, *Atcen*, for the *Witiko*." According to Frank Speck, among the Naskapi "the nearest analogy in name and character with *Atcen* among neighboring peoples is the *Chenoo* (*Tcenu*) of Micmac legend" (1935a: 72).

Traits recorded by Rev. Joseph Guinard recall traditions elsewhere.

> The *witiko* wore no clothes. Summer and winter he went naked and never suffered cold. His skin was black like that of a negro. He used to rub himself, like the animals, against fir, spruce, and other resinous trees. When he was thus covered with gum or resin, he would go and roll in the sand, so that one would have thought that, after many operations of this kind, he was made of stone (Guinard 1930: 69),

Also Cooper observes that

> ...a similar habit is ascribed to the Passamaquoddy *Chenoo* who used to rub themselves all over with fir balsam and then roll themselves on the ground so that everything adhered to the body. This habit is highly suggestive of the Iroquoian *Stone Coats*, the blood-thirsty cannibal giants, who used to cover their bodies carefully with pitch and then roll and wallow in sand and down sand banks. (Cooper 1933:23)

Windigos are without lips, and "the voice of the *witikos* was strident and frightful, and more reverberating than thunder. The sound of his voice was a long-drawn-out one, accompanied with fearful howls" (Guinard 1930: 70). He is a huge individual "who goes naked in the bush and eats Indians. Many people claim to have heard him prowling in the woods" (Davidson 1928b: 267). Also in Quebec, the Grand Lake Victoria Band knows tales of the *Misabe*, a giant with long hair (Davidson 1928a: 275-276).

The Natives of the North Woods gave many names to the *Windigo*, but they were all the *Windigo*, nevertheless. Sometimes they also attempted to note the small members of the clan of the *Windigo* too.

The Little Windigo

The discrimination of subgroups among the *Windigo* is in evidence in other noteworthy traditions widely known in central and eastern regions. An example from among the Ojibwe of northern Minnesota provided by Sister Bernard Coleman (1937:41) is "the *Memegwicio*, or men of the wilderness. Some called them a 'kind of monkey'. . . And were described as being about the size of children ten or eleven years of age. . . faces covered with hair."

The Tingami Ojibwe know the *Memegwesi* as "a species of the creature which lives in high remote ledges. They are small and have hair growing all over their bodies" (Speck 1915:82). The Cree around James Bay are familiar with the *Memegwecio*, "the diminutive being who looks like a human except that he is covered with hair and has a very flat nose" (Flannery 1946:269).

Other tales of little people are found among the Cherokee, Iroquois, and other Eastern First Nations, which closely match these traditions (Roth, 1997; Witthoft and Hadlock, 1946). These all may be efforts to characterize immature offspring and the juveniles of the *Windigo*.

Windigo Becomes Wildmen

Among EuroAmericans, early sightings and talk of these beings with words such as "wildmen," and names collected from Native First Nation tales begin to emerge in a somewhat contoured fashion. European and EuroAmerican notices of hairy upright creatures from the eastern fringes of the New World are very old. Leif Erickson wrote in 986 A.D. of encountering monsters that were ugly, hairy, and swarthy with great black eyes. In 1603, on Samuel de

Champlain's first voyage to eastern Canada, the local natives informed the explorer of the *Gougou*, a giant hairy beast that lived in the northern forests and was much feared by the Micmac. A *London Times* article of 1784 records the capture of hair-covered hominids by local natives, near Lake of the Woods, in south-central Canada. In the *Boston Gazette* of July 1793, a dispatch appeared from Charleston, South Carolina, May 17, 1793, concerning a creature seen in North Carolina. The account centers on Bald Mountain, where the local residents call it *Yahoo*, while the Indians give it the name of *Chickly Cudly*. Investigator Scott McNabb notes the term *Chickly Cudly* could be an English variant on a Cherokee name, *ke-cleah* (*Chick Lay*), which means hair in Cherokee, and/or *kud-leah* (*Cooed Lay*), which means either man or thing. The term *kud-leah* in Cherokee can also mean a man bear or a bear thing, and thus *Chickly Cudly* = *ke-cleah kud-leah* = hairy man/thing.

Another old eastern North American newspaper account appeared in the *Exeter Watchman* of New York on September 22, 1818. The item told of a sighting of a Wild Man of the Woods near Ellisburgh, New York, on August 30, 1818. The hairy creature was said to bend forward when running and left footprints showing a narrow heel with spreading toes. Such accounts were followed by reports of hairy child-sized creatures seen in Indiana and Pennsylvania, in the 1830s. Then, beginning in 1834, in Arkansas, a giant wild man was seen by many people in the Ozarks. The *Memphis Enquirer* of May 9, 1851, reported on the Arkansas sightings of the previous March, noting, "This singular creature has long been known traditionally in St. Francis, Greene and Poinsett counties, Arkansas sportsmen and hunters having described him so long as 17 years since." The wildman was said to be of gigantic stature, hairy, and with long shoulder-length hair on its head. Footprints found measured fourteen inches long.

From the thumb of Michigan, Mark A. Hall (1999: 46-47) chronicles that hair-covered formidable manlike beings were seen in the 1860s, near Lake Saint Claire and Lake Huron. The group reportedly included adult males and females, as well as three or four small or young ones. One male had a bristly beard, while another had a baldhead and white beard. They had enormous stomachs, long arms, and were strongly muscled. The encounters with similar hairy hominids in this specific area of Michigan persisted through sightings in 1910, 1969, 1981, and 1983 (Hall, 1999: 48-49). Furthermore, the aggressive encounters with the Sister Lakes and Monroe, Michigan "monsters" of 1964-1965, closely mirror the earlier descriptions of these hominids noted by Hall (Coleman, 2001: 199-200).

Near the Traverspine River, Laborador, come the 1913 accounts of the apelike creature said to stand upright and yet also go about on all fours. This Traverspine white maned hominid reflects the piebald conditions so common in the reports of these unknown primates (see descriptions of "Marked Hominids," in Coleman and Clark, 1999: 151-153; Coleman and Huyghe, 1999: 20-23, 46-51; Hall, 1999: 33-62). Others, such as "Old Yellow Top," the name given to distinctively light-colored maned hominids seen in 1903, 1926, and 1970, in Cobalt, Ontario (Coleman and Huyghe, 1999: 48-49), and those seen in neighboring areas such as Indiana, Ohio and Pennsylvania, or labeled *Momo* in Missouri and surrounding states, are further historical examples (Coleman, 2001: 188-205). Sightings of these hirsute hominids have continued up to the present day.

Since the 19th century, however, the use of "wildman" in newspaper accounts has been replaced, since 1958, with the employment of the "Bigfoot" moniker. While hominologists' classification terms of Marked Hominids, Taller Hominids, or Eastern Bigfoot seem to indicate a differentiated geographical race, the overbearing utilization of the generic term "Bigfoot," unfortunately, does appear to be the media practice of preference. But what of *Windigo* for eastern North America?

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The Renewed Use of Windigo in Modern Times

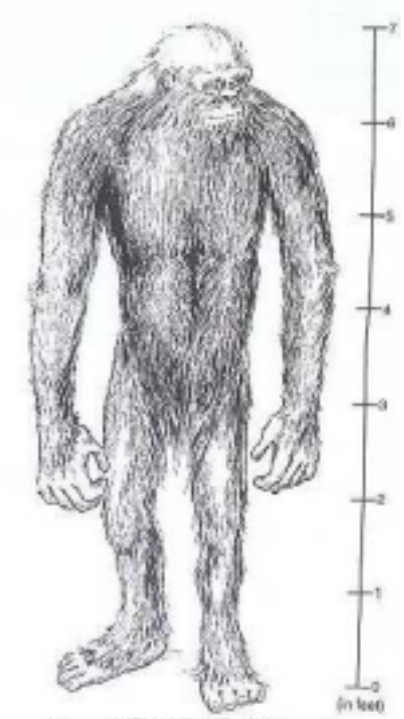

Image of "Old Yellow Top" from page 49 of "The Field Guide to Bigfoot, Yeti and Other Mystery Primates Worldwide", Image by Harry Trumbore.

A few looking into the subject have felt *Windigo/ Wendigo* was a Western invention with its origins linked to a short story written by horror writer Algernon Blackwood. As we now know, the name has been around for a long time. Troy Taylor (1998) notes that Blackwood penned his classic 1907 terror tale, "The Wendigo," based on true tales from the North Woods. A historical *Windigo* made a number of appearances near a town called Rosesu in northern Minnesota, from the late 1800s through the 1920s, according to Taylor's research.

The impact of the Native use of the name *Windigo* in the East has been tracked, of course, down through the years. Could the future see us using it more to demarcate a subspecies or type of hairy hominid specific to eastern North America? Could some hints of this practice already be in the wind? Let us overview a few examples.

Canadian commentators on the unknown began remarking on the place of the *Windigo* in the context of other creatures almost a half century ago, bringing it forth in time. Pierre Berton (1956) commented on the *Windigo*, as did R. S. Lambert (1955). Lambert wrote that the *Windigo* or *Wendigo* was "a Canadian entity, half phantom, half beast, who lives in the forests and preys on human beings, particularly children. The belief in this horror dates back to the earliest Indian legends and it is said that the *wendigo* will eat the flesh of its victims."

Ivan T. Sanderson was aware of what he calls the "ABSM-type" (Abominable Snowmen-type) traits of the *Windigo*, capturing the legacy of these hairy hominids across eastern Canada, and mentions them in his 1967 book "*Things*." Eleven years later, John Green chronicled that a newspaper reporter writing in 1974, on the hairy hominids under study here, noted the Crees of Manitoba knew of the *Weetekow* and the Saulteaux, the *Wendego* (1978: 245).

John Robert Colombo's "Introduction" in his *Windigo: An Anthology of Fact and Fantastic Fiction* (Saskatoon, Saskatchewan: Western Producer Prairie Books, 1982) contains one of the finest surveys of the conflict between the zoologically-based tales of the creature, and the later designated psychological disorder ("*Windigo* Psychosis") in which starving humans turn into cannibals. He sorts out the misunderstandings on the matter, which we have not discussed here at any length. Colombo gives, by the way, some thirty-seven variations of the name *Windigo*, and records it first was used in print in 1722.

Marjorie Halpin and Michael M Ames edited two psychologically based *Windigo*-related conference presentations from 1978 into their opus, *Manlike Monsters on Trial: Early Records and Modern Evidence* (Vancouver, BC: University of British Columbia Press, 1980). Richard J. Preston looked closely at the psychosis underpinnings and less at the factual Native traditions of the Algonquian *Witiko*, in his paper. Raymond D. Fogelson examined a worthy subject in his treatment, "*Windigo* Goes South: *Stoneclad* Among the Cherokee," in which his folkloric analysis overtakes the promise of the paper's title.

Nowadays, books using the *Windigo* motif are frequently to be found in children literature collections, e.g. *The Windigo's Return: A North Woods Story* by Douglas Wood (NY: Simon and Schuster, 1996) and *The Legend of the Windigo: A Tale from Native North America* by Gayle Ross (NY: Dial, 1996). *Windigo* is slipping back into the consciousness of Natives and others throughout the upper Midwest, with several local utilizations being employed for the name. Any quick Internet search reveals scores of businesses and organizations using the name.

There is growing evidence in the East, as well, among such grassroots Bigfooters like Richard Brown of Sidney, Maine, that the term *Windigo* is gaining favor to describe the makers of the long, curved footprints found, now and then, today.

Considering the origins of the variant names, which have tried to capture the spirit of the old ones among us, which stretch from the land of the Ojibwe in Minnesota to the forests of the Micmac in Maine, *Windigo* may be a fitting designation for these eastern North American hairy hominids.

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Loren Coleman is perhaps one of the best known Cryptozoologists alive today. His research has spanned four decades and covered not only North America, but also the world. Loren is a regular contributor to *FATE* magazine as well as authoring articles for numerous other publications such as *The Anomalist*, *Strange Magazine*, *Fortean Times*, *The Info Journal* and *CRYPTO*. He is widely respected for his evaluations on the subject and for various sociological and psychological evaluations of incidents.

Loren has co-authored or solo-authored a wide range of books as well on the subject of Fortean phenomenon and Cryptozoology. Some of the more recent books include *Mysterious America: The Revised Edition, Cryptozoology A to Z* (with Jerome Clark), and *The Field Guide to Bigfoot, Yeti and Other Mystery Primates Worldwide* (with Patrick Huyghe). Additionally Loren's talks at various events draw a large crowd and are well received by the audience.

Loren is an excellent source of information and is, in the editor's experience, always willing to lend a helping hand. To find out more about Loren go to his website at www.lorencoleman.com **or write to him at** Windigo@lorencoleman.com

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Jordi Magraner's field research on the *bar-manu* : evidence for the authenticity of Heuvelmans's *Homo pongoides*.

by Michel Raynal (© 2001)

Jordi Magraner is a batrachologist (a specialist about amphibians) at the Muséum d'Histoire Naturelle in Paris.

In the late 1980s, Magraner became interested in the wild man problem, while reading *L'homme de Néanderthal est toujours vivant* (*Neanderthal man is still alive*) by Bernard Heuvelmans and Boris Porshnev (1974) - a book which is unfortunately still waiting an English translation: english speaking cryptozoologists generally rely upon Sanderson's writings, mainly his article in *Genus* (Sanderson 1969)

The first part of this book, by Soviet historian Boris Porshnev, lists a lot of reports of wild men in the former USSR, from the Caucasus (*kaptar*, *almasty*) to Kazakhstan (*ksy-gyik*), Pamir (*goul-biavan*), and even Mongolia (*almas*). They were recorded by Porshnev and his fellows, some of them (Dmitri Bayanov and Marie-Jeanne Koffmann) being well-known to cryptozoologists. In 1963, Porshnev proposed that these hairy wild men were relict Neanderthal men, a hominid believed at that time to have become extinct about 40,000 years ago.

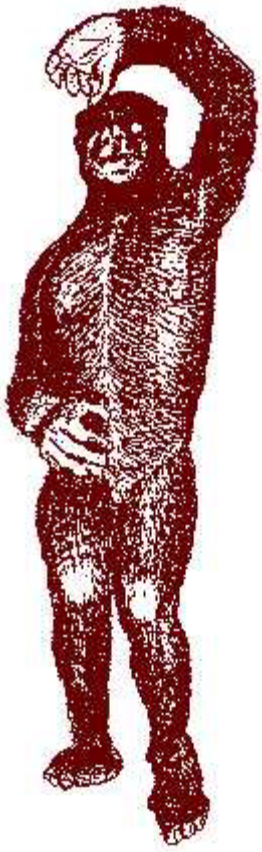
The second part of the book, by zoologist Bernard Heuvelmans (who is considered "the father of cryptozoology"), is about his own study of the "Minnesota iceman." In 1968, Heuvelmans and Ivan T. Sanderson had the opportunity to study for 3 days the cadaver of a hairy man kept in a refrigerator by Franck Hansen, a former war pilot in Viet-Nam, who showed this creature in a huge block of ice in the USA and Canada. Heuvelmans took many photographs and made several drawings of the frozen man, which lead them to conclude that it was a Neanderthal man (Heuvelmans 1969), identical with the hairy wild men of the USSR (table 1), and most probably coming from Vietnam (Heuvelmans and Porchnev 1974).

No	DESCRIPTIVE FEATURES	Fossil extreme Neanderthal	*Homo pongoides* (frozen man)	*Ksy-gyik* (Dzungaria)	*almas* (Mongolia)	*Goul-biaban* (Pamir)	*kaptar, almasty* (Caucasus)	*Homo sapiens*
1	abundant hairyness on the whole surface of the body	?+	+	+	+	+	+	–
2	skin visible through the fur (as in the apes)		+		+	+	+	–
3	naked face (neither beard, nor moustache)		+			+	+	+/–
4	eye-brows not very thick		+	+				–
5	small hairs sparse on the face		+			+	+	–
6	longer hairs on the top of the head (head-hair)			?+	+	+	+	+
7	lesser hairyness on the knees		+	+		+		–
8	dark-coloured skin		–	+		+/–	+	+/–

9	massive head wit very developed face	+	+	+			+	–
10	head elongated in the antero-posterior way	+	+	+				+/–
11	front extremely receding	+	+	+	+	+	+	–
12	eye-brow ridges very protruding	+	+	+	+	+	+	–
13	eyes extremely wide set	+	+					+/–
14	dark or brown eyes			+		+	+	+/–
15	very prominent cheekbones	+	+	+		+	+	–
16	pointed ears		+	+		+	+	–
17	long ear lobe			–		+		+/–
18	Nose extremely wide	+	+				+	–
19	Nose extremely tilted	+	+	+		+	+	–
20	large nostrils opened forward		+	+			+	–
21	lack of a labio-nasal groove		+	+				–
22	very wide mouth	?+	+	+			+	–
23	lack of lips	?+	+	+			+	–
24	teeth extremely wide and powerful	+	+	+		+	+	–
25	protruding jaws making a flat muzzle	+	+	+	+	+	+	–
26	narrow, round (massive) lower jaw	+	+	+		+	+	–
27	little or no chin	+	+	+			+	–
28	bent attitude	+		+	+		+	–
29	hunched shoulders	+	?+	+			+	–
30	powerful and developed nape	+	?+	+			+	–
31	very hunched back	+		+	+		+	–
32	very wide shoulders	+	+			+	+	+/–
33	almost cylindrical thorax	+	+				+	–
34	very long trunk	+	+	+			+	+/–
35	long upper limbs	+	+	+		–	+	+/–
36	short fore-arm	+	+				+	+/–
37	extremely great hand	+	+	+			+	–
38	hand rather wide	+	+	–		+	+	+/–
39	very long fingers	+	+	+			+	+/–
40	long slim thumb	+	+	+			+	–
41	slightly opposable thumb	+	+	+			+	–
42	hand nails narrow and convex		+	+				+/–
43	short lower limbs	+	+	+			+	+/–
44	bandy legs or flexed kness	+	?+	+	+		+	+/–
45	leg short compared with thigh	+	+					–
46	short foot	+	+	+			+	+/–
47	extremely wide foot	+	+	+		+	+	–
48	splayed toes(center-line between II et III)	+	+	+			+	–
49	hooked toes	+	+		+		+	–
50	big toe widely spaced	+	+	+	+	+	+	+/–
51	toes all about the same size	+	+	+	+		+	–
52	small toe curved inwards	+	+		?+			–
53	toe nails narrow and convex		+	+				+/–

Table 1 (from Heuvelmans 1974, modified from Koffmann 1991, 1992)

Heuvelmans described it as *Homo pongoides*. Unfortunately, the cadaver was not kept, no scientist took care to obtain it, and we are left with a number of drawings and photographs taken by Heuvelmans through the ice...



the frozen man

aspect when alive

(drawings by Alika Lindbergh for Heuvelmans, 1974)

Magraner learnt the local language (chitralee), became familiar with the inhabitants, and little by little collected first-hand sightings of encounters with the *bar-manu*, or wild man.

Magraner's method is the most rigorous ever used in field cryptozoology :

1) He recorded the reports on a tape record, without any comment.

One of the best sightings occured in September 1977, when Purdum Khan, a herder of the Chitral district was surveying goats at an altitude of 3500 m, when he had the opportunity to observe a *bar-manu* :

"Suddenly, a bad smell took his attention, similar to that of a dog or a cat dead for three days, according to his expression. The herder then saw a hairy man, 3 to 4 m (10 to 13 feet) away, below him. He observed it for two hours, silently, the hairy man being unable to see or to smell him. [...] It was a young male, of average size (i.e. for this region, between 1.70 m and 1.75 m high). He was sitting "like a Muslim" and was eating ant larvae which he took with two fingers, the toe and the indice. He was in full sun, its muscles and chest were very powerful. The general outlook was that of a man; the body was covered with long hairs (8 to 10 cm), dark brown. He were no clothes. On his head, the head hairs were long ; the face was wide "like that of a Tajik," the cheek bones protruding ; he had a kind of beard, and only the cheeks, the nose and round the eyes were naked. The nose was broad and flat "like that of a Chinese," his nostrils well visible. His brows were very developed, wide and protruding, his eyes looking like that of a man, dark in colour. His ears were human-like, but hairy. His front was absent ad his neck was very short. His mouth was wide and lipless, with teeth like a man's, but more massive. His chin was very small, and hairy. His arms and legs were rather long, but the muscles were bigger than in the man. Hands and feet were very wide, with hairless palms and soles, hairy on the top. His nails, similar to that of a man, were 2 to 2.5 cm (1 inch) long, on his hands and on his feet. The fingers were very long and the feet were very wide, compared to a man's."

Jordi Magraner, who recorded this sighting, also made a drawing under the directives of the witness (figure 1).

Interestingly, the creature had his sex erect during the observation. Prehistoric representations of such "ithyphallic men" show a lot of details reminding wild men: hairyness, receding front, flat nose, bent attitude, etc. (Duhard 1992). It has been suggested by Helmut Loofs-Wissowa (1994) that it might be in fact a penis rectus, i.e. a penis horizontal in its normal status, like in African Bushmen. It should be emphasized that such a pedomorphic (baby-like) feature can be noticed in Heuvelmans's frozen man (a long, thin, penis, with a small scrotum) (Heuvelmans 1969, Heuvelmans and Porchnev 1974, Sanderson 1969).

The attitude (sitting like a Muslim), a detail reported several times, is also interesting. Studying Neanderthal bones, anthropologist Erik Trinkaus found that they showed an ankle pathology which is found in people who use to squat.

2) Magraner used a multiple choice questionary, about 63 features (the 53 listed by Heuvelmans + 10 other ones). The questions are quite objective, such as:

35 : are the upper limbs long ? short ?

47 : is the foot wide ? narrow ?

3) Magraner asked the 63 questions. Of course, the witness did not remember or did not notice some features. The questions were asked in any order, and several times.

For instance, this is the result for Purdum Khan :

1+?, 2+, 3+, 4+, 5+, 6+, 7+, 8+, 9+, 10+, 11+, 12+, 13+, 14+, 15+, 16+, 17+, 18+, 19+, 20+, 21+, 22+, 23+, 24+, 25+, 26+, 27+, 28 +/-, 29+, 30+, 31 +/-, 48+, 49+, 50+, 51+, 53+, 54+, 55+, 56+, 57+, 58+, 59 -, 60 dark brown, 61 strong and nasty, like a dead body, 62 very big and in erection.

At this stage, the results of the questionary, compared with Heuvelmans's table of 53 criteria, are remarkable.

4) then he showed to the witness about 100 representations of apes, monkeys, bears, hairy men, reconstructions of prehistoric men, identikit pictures proposed for the yeti, wild men, etc., and among these 100 representations, the frozen man drawn by Alika Lindbergh for Bernad Heuvelmans. As a matter of fact, all the 27 witnesses pointed to Heuvelmans's frozen man as identical with their own *bar-manu*. Some of them found a resemblance with Zdenek Burian's reconstruction of Neanderthal man, but they said that their wild man was much hairier.

This rigorous method brings a mass of information richer and more reliable than any previous field work, including Soviet research.

Above all, this demonstrates that Heuvelmans's hairy man (*Homo pongoides*) is not a case based on a unique hoax, but on the contrary is alive, and well, and living in N. Pakistan.

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Michel Raynal is a well-respected French researcher. Who has over the course of many years amassed a fluent dialogue with some of the most predominant researchers of the world. During this time Michel has authored numerous articles on the subject of Cryptozoology ranging from topics such as the giant octopus to racism in regards to the De Loy's ape image from South America. A selection of Michel's writings include:

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Field Application of the Standard Sasquatch Area Theory

by Joseph Hector Beelart, Jr. (© 2001)

Trapper Steve's Principle

"Look for the little things, the things that aren't quite right, the things that are out of place."

Stephen Kiley, 1999

A Standard Sasquatch Area (SSA)

Where should a field research effort look for Sasquatches? Just about anyplace is a common answer. After all, they have been occasionally sighted almost everywhere in the northwest except inside intensive farming territory or heavily populated areas. While this is certainly a satisfactory answer, the writer feels that there is a more logical approach to compressing a search area. The first step in the process of finding the critters is defining where they live. For this purpose, let's call these areas **Standard Sasquatch Areas (SSA).**

A **Standard Sasquatch Area** is a geographic territory with clear natural boundaries or common terrain that can support a reproductive group of Sasquatches.

Geographic boundaries can be fjords or long inlets, rivers, mountain ranges or man-made barriers such as dam reservoirs. An example of terrain separations, would be the Olympic Peninsula with an interior of rugged mountains containing a stable environment national park and the adjoining coastal region of lower rolling super hills with active logging and forest reproduction activity. The Bellingham-Olympia corridor of population clearly separates any east side wildlife from the resources of Puget Sound. Similarly, there are man-made boundaries to wildlife migration and land use in Oregon. The foremost is the heavily farmed Willamette Valley and the second, shared with Washington, are the great and wide dam reservoirs along the Columbia River.

The geographic territories must provide shelter, security and food for Sasquatch groups. The existing animal keys to a **Standard Sasquatch Area** include populations of elk, bear and cougar. Elk indicate the openness and seclusion for large animals to live separate from man. Bear populations indicate areas of ample food sources and physically secure places for large omnivore life. A population of cougars indicates sufficient large prey in an area to produce excesses from natural basic food sources. Where there are not elk, but bear and cougar exist, the geographic territories must have strong multiple runs of salmon and other anadromus fishes to support Sasquatch. In the Pacific Northwest, deer are an ubiquitous protein source.

A reproductive group of Sasquatches, according to the **SSA** theory, is a minimum of two different sets of breeding pairs that generate adequate offspring to maintain the original breeding pair. The requirement for two sets of pairs is to reduce inbreeding through mixing genes from the two groups. It is also assumed that roving single Sasquatches would also offer differing genes to indigenous groups. Using these criteria, at any one time, a reproductive group of Sasquatches will have a living population of 16-20 members in a **Standard Sasquatch Area**. At the same time, over about a 30 year period, the assumed average life of a Sasquatch, there will also be about 16-20 sets of remains in the same area. Why remains have not been found, has been thoroughly discussed by others, including Crowe of the Western Bigfoot Society.

Using the territorial boundary criteria, the writer has readily identified 37 regions that can be **Standard Sasquatch Areas**. They range from southeastern Alaska to northwest California.

Assuming that many of the **SSA's** are hospitable to Sasquatches and can support at least two reproductive groups, simple math leads to a minimum population of about 1500. According to Krantz, there are about 2000 Sasquatches in the northwest.

Within the various **SSA's** numerous factors will affect where the beasts are at any given time of the year. Detailed terrain analysis is key to finding and photographing a Sasquatch and is a key part of the **SSA** theory. Undoubtedly, the beasts roam seasonally within their **SSA** based weather, game movements, fish runs, root and berry crops, reproductive cycles and seasonal human intrusions - among other factors. Specifics on this topic are still in development; however, as a general rule, look for where the elk live. If elk do not live in an area, or can range widely over similar terrain, as in the Coastal Range, look for flat holding areas, ridges, and fish runs.

How does a field researcher find tracks or make film of a Sasquatch in a **SSA**? The only answer is through concentrating on probable living and transit areas within the **SSA**, repetitive efforts with proper and well-placed equipment within those areas and luck. The real key is to have people in the field, working separate areas until physical proof or film evidence of the creatures is found. Haphazard forays into the field may be fun, but have not provided evidence of Sasquatch to date. In addition, well-financed and organized efforts have not been successful. There must be a better way to prove the beasts exist and the **SSA Theory** is one step toward that goal.

Unfortunately, the search for the first real proof is the practical responsibility of amateurs. Most government, wildlife professionals and academicians will, for practical reasons, not devote any resources to the effort until some find is made.

Standard Sasquatch Area

A Standard Sasquatch Area is a geographical area where a reproductive group of Sasquatch can continuously live. Variables affecting an area include, but are not restricted to:

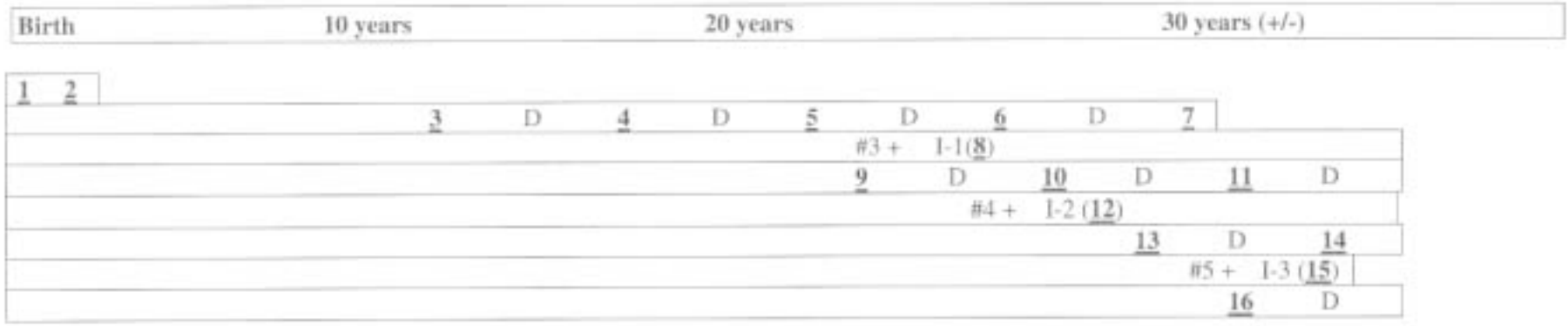
1. Size
2. Natural boundaries such as mountains, inlets or rivers
3. Adequate food sources throughout the year
4. Avenues for movement and migration
5. Lack of humans
6. Adequate shelter
7. More than one reproductive group can live within a natural boundary area

Definition of a Reproductive Group

1. Not families.
2. Minimum of parallel breeding pairs to assist in preventing inbreeding.
3. Roaming BF expand gene pool and reduce population pressure within an food production zone. In short, the rovers are "kicked out" by a locale's established, dominate Sasquatch.

Table 1 **A Sasquatch Group's Life Span and Propagation**

A 30 year proposed life propagation diagram follows, with the original reproductive pair leading to the 16th group member within a Standard Sasquatch Area (SSA). Each **number** refers to an individual beast. Reproductive life is assumed to start about year 10. Please note there may be more than one reproducing group within a SSA.



Line 1: Original Reproductive Couple (SSA group individuals #1&2)
Line 2: Original Reproductive Couple's Offspring (assumes survivor rate of 50%, D = dead offspring & mating about every year)
Line 3: First Reproductive Offspring of Original Couple with an Introduced Animal "I-1" (male or female)
Line 4: #3 plus Introduced 1 Offspring
Line 5: #4 plus Introduced Beast #2
Line 6: #4 plus Introduced Beast #2 Offspring
Line 7: #5 plus Introduced Beast #3
Line 8: #5 plus Introduced Beast #3 Offspring

This table indicates that field researchers should be looking for a substantial number of immature individuals within a SSA.

Assumptions: 50 % youth survival rate. One roamer introduced to the group at a minimum per 10 years. Parallel group cross laces to assist preventing inbreeding. At any one time, a reproductive group has 16 - 20 living members. 30 years average life to ensure one reproductive set of offspring. Assuming 10 years to self-sufficiency and breeding age. Refer to Table.

Narrowing to a Reasonable SSA Search

On a practical basis, most people must make do with searching a **Standard Sasquatch Area** (SSA) of interest on a nearby, selective, time-limited basis. In my case, I have picked one area in Oregon's Coastal Mountain range near my parent's home and one section of the upper Clackamas River drainage SE of my home in south of Portland, Oregon. Neither area represents a complete SSA area. For instance, it is the opinion of the writer that the North Oregon Cascade SSA runs from the Columbia River on the north, south along the east side of the Willamette Valley and the east side of the Cascade Range to roughly the upper waters of the Willamette River and the high mountain lakes region of the Deschutes River in the south. This SSA incorporates the Deschutes River on the east, the Sandy, White, Hood, Clackamas, Mollalla and Santiam River drainage. These major rivers probably indicate strategic domains of dominant Sasquatch inhabitants.

Only one real rule applies to surveying a SSA or a portion thereof. Use repetitive searches; get to know the land, the seasons, the plants and the animals using it as their home. I use that rule in the upper Clackamas River basin and in the Coastal Range. They are in fact similar, but very different habitats. However, they share one significant characteristic, Sasquatch have been seen in them.

The remainder of this article discusses the upper Clackamas River basin and its major tributary, the Collawash River basin. These basins and their surrounding mountains are not wilderness, in fact, far from it. They are cross cut by roads, logged, hunted, camped on, trashed by vandals, mined, fished, sight seen, horse ridden, hiked, mushroom picked, snowmobiled, photographed and used in many other ways by man. Yet, it has Sasquatch history and to my mind, is a good place for them to presently live. For one example, the Thomas sightings are noted.

Glen Thomas and Other Sightings

In the fall of 1967, in roughly the center of the area, Glen Thomas, a road building supervisor, saw three of the beasts on Burnt Granite. They pulled stones from a pile and ate rodents they found under the stones. On two other occasions within a month, he saw the beasts in other activities. The Thomas sightings were thoroughly reported by John Green. An Oregon State Fish & Game officer, now retired, had previously researched his sightings.

Over the last several years, my regular companions and myself have heard several stories about sightings in the upper Clackamas River and its tributary, the Collawash River basins. One came from no less than a United States Forest Service Law Officer who inquired about our business while we were gassing up at an early hour. He told us about seeing five "dark suited fly fisherman" in the area about twenty years earlier and about seeing "something" run across the road in front of him and another staff person during a forest fire about 10 years ago.

What We Found in 1998 - 2000

Starting in December 1998, three of us who live in the same general area south of Portland, Oregon decided to look for Bigfoot using something of a plan. Things were and continue to be very informal. Mainly, we go up the hill, look around, go for a hike, see what we can see and come home. I keep reasonably good notes, but findings are so few, that the important stuff is easy to keep in our heads.

My two primary companions in the search are Cliff Olson and Trapper Steve Kiley. Five others that come along from time to time are, in no particular order, Woody Woodward, Bill Harper,

Todd Neiss, Thom Powell and Jim Henick. Easily, between us, we have spent 200 plus man days in the upper Clackamas and Collawash river basins in the last two years. Camp out man nights exceed 50, yet, we feel that only a tiny bit of the observation work that needs to be done has been done.

Examples of Some of Our Trips

George McAdams of Pennsylvania voluntarily and entirely on his own, made a web site of our 1999 field notes. The URL of that site is:

http://www.mygo.com/home/society/bfjournal/index.html

Since it is a free site, how much longer it can stay up is problematic. However, if you go there, you can get a feel for what we do. Two sample excerpts follow.

December 16, 1998 (excepts)

On top of Whale Head road, found several hundred large impressions in 10-14" snow. Measured longest stride (heel to heel) 56" in many places. Cliff first noticed them in snow next to road. My Sorrel boots had room left over inside the "tracks," impressions. No toe marks in tracks. Had snowed about 1/2" probably the night before.

Cliff and I were both startled by the size and number and consistency of the imprints. Unfortunately, we didn't have a camera along! Cliff had his casting kit, but there wasn't anything solid enough to cast. Photos would not have shown much anyway, except holes in the snow. Probably a video camera would have been best.

We found more of the impressions coming out of the tall timber and walking along the road on the SE side of the rock quarry. Cliff and I had walked the hill top loop for a little exercise and because the truck couldn't have made it through the snow.

We weren't expecting to see anything like the imprints and it made us excited. We planned on coming back the next day with cameras and tapes, but snowing stopped that. It's a treacherous drive up to the top of Whale Head.

June 19, 1999 (excerpts)

We were walking up a game trail right along side some mature trees. The regrowth was about 12' tall and bushy to our right. There was a bowl of about 5 acres plus and then the clear cut went up the slope of the mountain. We were on the far NE corner of Burnt Granite's base. Funny thing about the game trail. Almost no tracks, but was well used.

I was following Steve by about 70-100.' He came to a small rise and from just beyond him in the regrowth came a great rolling growl that rose in pitch and then died off. He later described it as "enveloping" or something like that. It hit me like a blast and I was way behind him. I ran up the trail. Steve was looking out into the reprod (young forest regrowth after logging).

He says he didn't say it, but I clearly heard him say, "I heard the growl and then something moved away from me." He pointed out at an angle. Very interesting. We both calmed down a bit.

We decided that I should make a big circle to the south and see if something would come out. Steve was to stay on the mound with the video camera. I made sure my 357 was loaded and then dove into the brush. I went into the band of big trees, went south into the older reprod and moved up the torn up road. Couldn't penetrate the 25 year old stuff, too many limbs. Steve said I was making plenty of noise.

He had an interesting story. Said when I was in the big trees, to the south, the creature had called again only not as loud. He said there were two replies - one from the reprod trees on the slope to the south and one from the reprod slope to the northwest of the bowl. He said the calls were definitely a question and "Yes, I am here." sort of response. He said they didn't sound like a bear.

Also, he said: "Just out of the corner of my eye, I saw a tall shadow go through that opening." He indicated a door way like space about 50 yards out in the reprod. He said: "I didn't see any form or color or hear any noise, but it darkened the space. Then, some few minutes later, a doe deer went through the space. She showed color and was just shoulder high into the opening. Then about 10 minutes later, you (meaning me, Joe) went by the opening making plenty of noise. You were taller than the deer, but at least a foot or two shorter than the shadow. I could see your colors good." This a paraphrase, but it is close to what Steve saw.

In short, the shadow was about 7-8' tall and made no noise. This spooked us.

Results?

This is a quote from a letter that I sent in 2001 to a government official who had kindly answered certain earlier questions for me:

"Well, again this year, we didn't find anything of traditional scientific value, i.e., no bodies, no bones and we didn't take any photographs of "Our Barefoot Friends," as Trapper Steve labels the critters. Not to worry though, the search goes on, mainly because it's fun."

How to know you're close to one of "Our Barefoot Friends" (Trapper Steve term.)

In exactly five places, we have found a pattern in the forest that we feel is indicative of the beast's presence. In two of those five places, a Bigfoot was seen by a person not previously involved in the phenomena. A third of those places was where Trapper Steve was standing in the June 19th sample notes. What are the common attributes of these places?

1. First, there is a well worn path or paths that has no deer, elk, bear or cougar prints running along it's length. That is not to say there aren't crossing tracks.

2. Near three of these paths, we found roughly parallel deer and elk trails.

3. Second, a man can walk upright along the path and generally not bump into or have to push away much brush.

4. Third, on each of the five paths, we have found some sort of imprint (Tracks to amateur Bigfooters, remember, how can a beast not proven to science leave tracks? They have to be something else, so we call them "difficult to explain imprints.").

5. Fourth, there is no animal scat along the paths and most are scrupulously clear of human debris of any kind. Whether human debris is cleared intentionally, or we just brush dive into places other people don't go, or go often, is a good question.

Why don't we have pictures from along these trails? Well, the primary reason is that we don't have unlimited time and money to do all that needs to be done. Second, we do have two I-R operated camera set-ups. We have pictures, but nothing is in them. We know the cameras work, because when we set them up in regular places, we get pictures of deer, birds, rabbits, etc.

We are also confident of the way we set them because off and on, we help a skilled, professional wildlife photographer set up in the forest. He gets great pictures of many animals, although he is absolutely against having his name associated with Bigfooting in any way. He will not set up on those paths. That is understandable.

A Map of Our Finds

Attached is a folded map of our findings in the upper Clackamas River and Collawash River basins. The map does not include old reported sightings. We have another map for that purpose. The map lists a variety of findings over two years including:

1. Difficult to interpret imprints (tracks).

2. Places where strange noises occurred. These noises have included deep, long roars and rhythmic drumming on logs from places where there were no people. We know what cougar, bear and birds/woodpeckers sound like, in many instances.

3. Places where very unusual wood sign was found.

4. "Strange rock doings." Most rock stacks and arrangements are clearly man-made, but some are very mysterious.

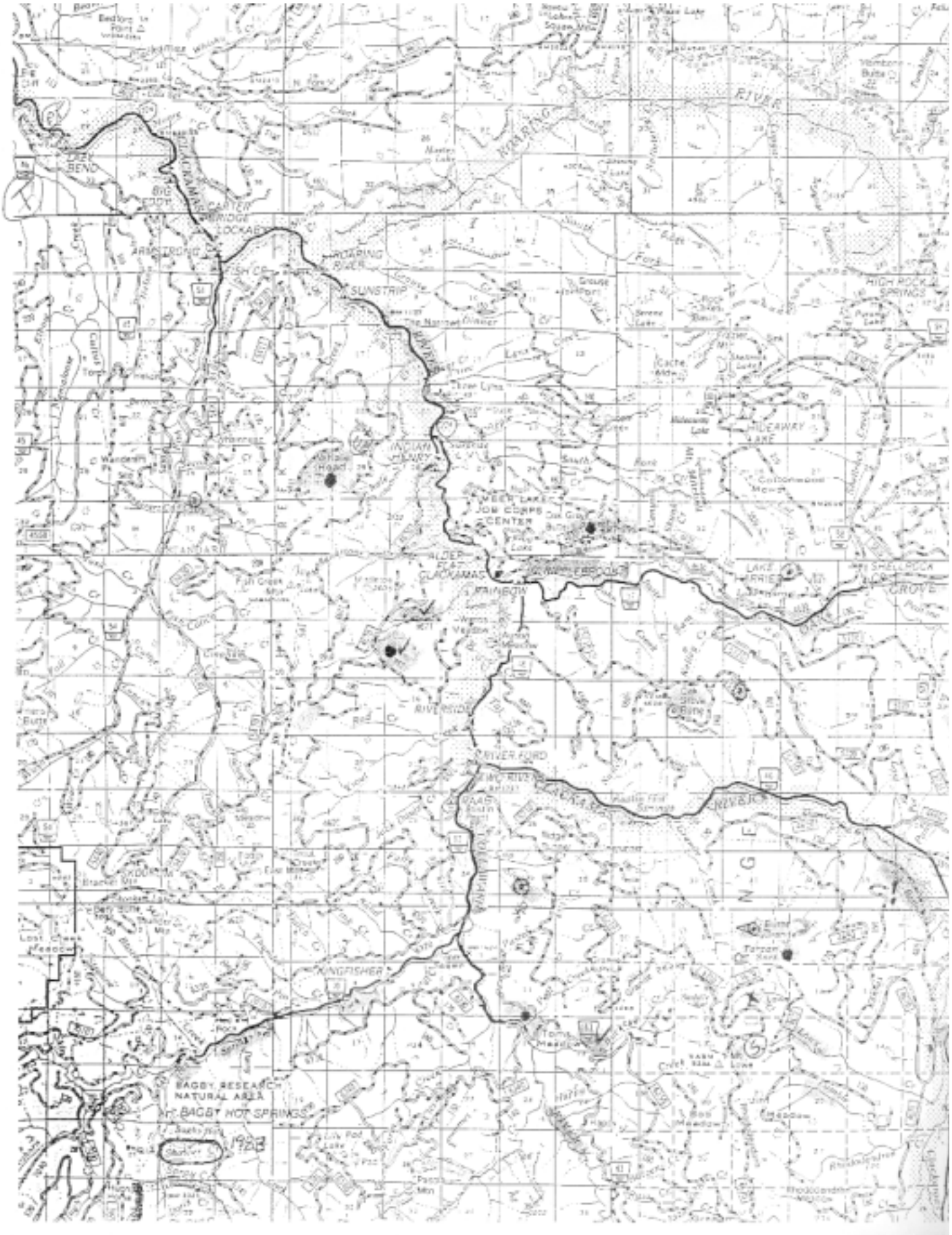
Well, are we chasing vapors? If you think so, please note the following report which comes from almost the exact center of our area of interest up the Clackamas River.

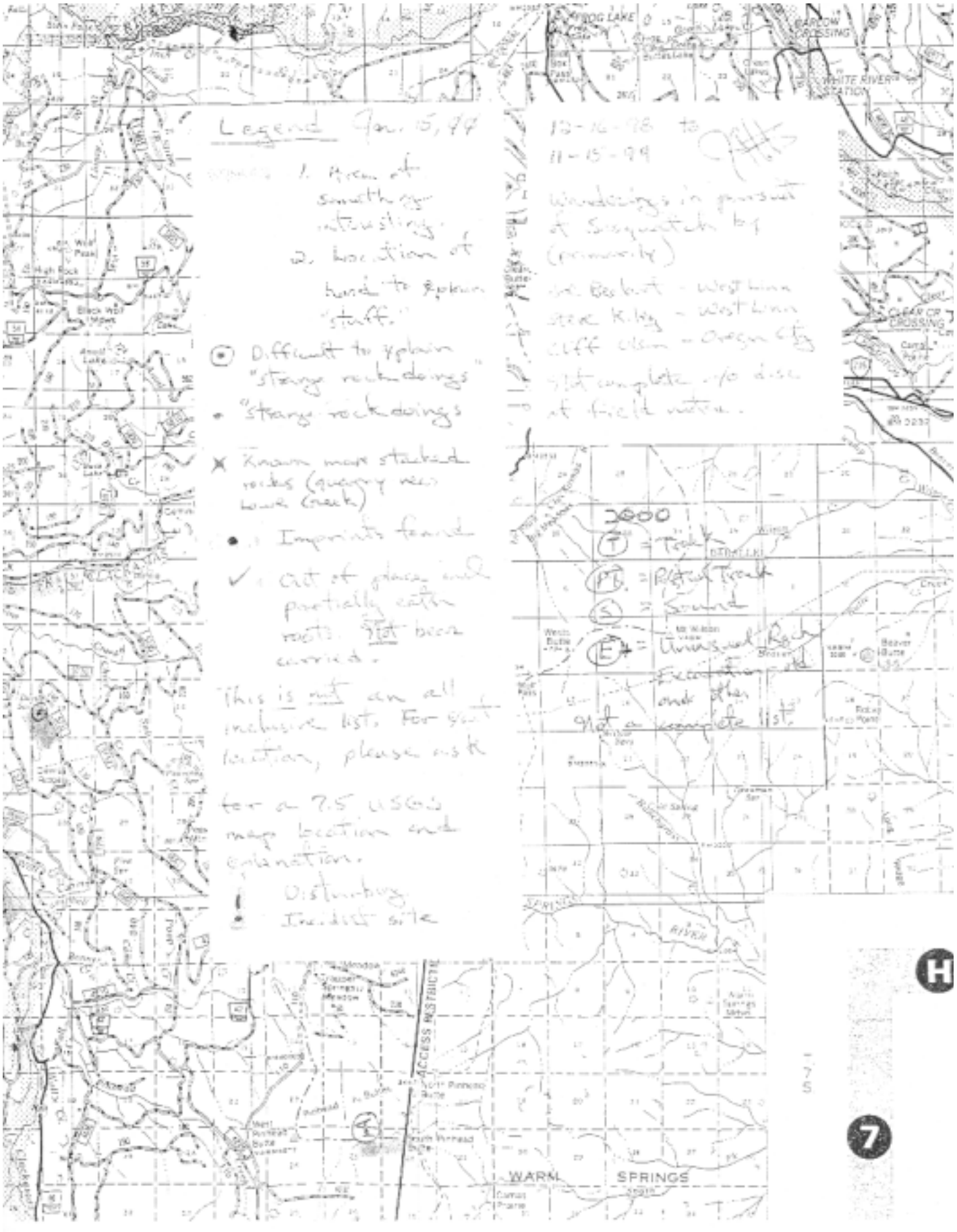
RIPPLEBROOK BIGFOOT SIGHTING REPORT

Field investigation: Friday, Feb. 23, 2001 by Joe Beelart, Trapper Steve Kiley and Cliff Olson (in no order of importance).

Preliminary report was made to Jerry Mitchell who lives near the witness in Ripplebrook. He works for the Forest Service in that area. Jerry is a member of the Western Bigfoot Society who forwarded on. In about a day, I received the report and looked into it.

Date of event: Wednesday, Feb. 21, 2001
Time: About 10:30 AM
Weather: Few clouds, bright, illuminating sun from SE onto site.


RIVER
SUNSTRIP
HIGH ROCK SPRINGS
LAKE
JOB CORPS CENTER
RIVERSIDE
RIVER FORD
KINGFISHER
BAGBY RESEARCH NATURAL AREA
BAGBY HOT SPRINGS


Legend Jan. 15, 99
1. Area of something interesting
2. location of hard to explain "stuff."
Difficult to explain "strange rockdoings"
"Strange rockdoings"
Known man stacked rocks (quarry near Bear Creek)
Impacts found
Cut of glacial and partially eaten roots Not been carried.
This is not an all inclusive list. For exact location, please ask for a 7.5 USGS map location and explanation.
Disturbing
Incident site
12-16-98 to 11-15-99
Wanderings in pursuit of Sasquatch by (community)
Bigfoot - Westlinn
Bear Kitty - Westlinn
Cliff Klein - Oregon City
Not complete - no disc at Trail Water.
2000
= Track
= Partial Track
= Sound
= Unusual Rock Structure
Excavation and other
Not a complete list.
ACCESS RESTRICTED
WARM SPRINGS
H
7

What witness was doing: Taking a break with two Job Corps students by driving up the road intending to go for a walk. He was backing his white king cab, long box paint truck into the turn out per FS procedure when he saw the creature run across the road to his left about 60' away.

Please do not release witness name and contact information to the media.

Where:

At mile 1.7 on FS road 4631 off OR Hwy. 224 at the Ripplebrook Ranger station about 20 miles SE of Estacada, OR. Site was about 75' going up the hill from the far edge of the east side of the gate turn out. About 50' beyond site, the road curves to the left.

Length of sighting: About one-second. Was termed "Like a frame from a movie." Said the creature was excellently illuminated by the sun and the asphalt road background. Since we were on site two days later at about the same time, it appears there was also excellent backlight.

What happened: Bigfoot jumped south from high bank on left, crossed road and went down hill into flatland wet area.

Description:

Compared to Trapper Steve who is 6' plus in boots and stocky, witness said the creature was 2' taller, but changed to over a foot taller, and much more stocky built. Said the creature was in a classic arm forward/backward running pose when out on road. Said hair hung down under the extended arm (his gesture indicated 4-6"). Said hair color was red/brown. Said creature was "very hairy," covered all over with long hair, including the head and that it was not fur.

Made a point that the raised foot was pointed toward him and was "padded like a dog's." Described the pad as "dark colored." Said the head appeared to have a crest or peak, but due to the direction of travel, could not see the face. Said the creature was very muscular and fast.

Immediately after sighting:

Witness rapidly got out of truck and ran to the crossing site, followed by the two students. Witness said he found himself calling out: "Come back, come back!"

Witness said that then himself and the students became overwhelmed with a "feeling or a warning" to get out of the area, which they did. He also reported that they felt they were being "watched." He said that although the students hadn't seen the creature and he hadn't talked to them about it yet, they both told him, "Let's get out of here!"

He went back and called Jerry Mitchell who he knew had an interest in Bigfoot to ask about what he had seen. Jerry Mitchell came up to the search area and confirmed this.

Afterwards:

Witness reports seeing the thing in his sleep and going back to the area at least 10 times from roughly Wednesday, Feb. 21 at noon until he found out about our arrival at the site at about 10:30 on Friday, Feb. 23, 2001.

What we found:

Prior to the witness coming to the scene on his own, Trapper Steve Kiley and Joe Beelart found the crossing point on their own. It was identifiable by smooth, large pad marks (photographs coming) going down a game trail. Only 20' away were two deer and elk game trails paralleling the one the beast used.

On the down hill side of the crossing, Trapper Steve found a short, rotted out stump that something long had clearly curled behind in a possible attempt at concealing itself. A close examination of the "bedding site" by both Steve and Joe revealed no hairs.

Also near a swampy creek on the downhill side, he found a worn path with no deer or elk tracks in it, except in a crossing pattern. The path was easily walked with only a minimal amount of brush even touching a human. There were large, indistinct imprints in the forest duff in the area.

On the uphill side, Joe and Cliff found some large, indistinct imprints, including one that was identifiable as a left foot. Toe marks in impacted dirt and the curve of the foot in smashed down forest duff were clearly visible.

Where a tracked vehicle was unloaded some time ago, a very old ant killer bottle was found, just sitting there. It is available for finger printing.

Other:

One of the Forest Service employees we talked to speculated that the creature was going for elk feed in older work buildings about a quarter mile away. This was not confirmed. Joe will call the FS about elk feed the first of the week. We suspect the sighting was probably well known to the people who worked in the area and might not have been the only such incident. Within 15 minutes of us parking and starting to search the sighting area, both PGE and USFS vehicles began driving by with regularity. Occupants were seemingly interested in our activities.

Follow-up:

Trapper Steve Kiley and Joe Beelart received telephone calls from the witness on March 1st & 2nd respectively. He reports not being able to get the beast out of his mind. He has been reconnoitering the area and has determined a search area that he is going to concentrate on. Its near, but not on Devil's Ridge.

The witness continues to deny advance thinking about Bigfoot, other than that normally associated with the casual public, prior to his sighting.

Conclusion

Joe Beelart, Trapper Steve Kiley and Cliff Olson believe that an unclassified primate is at large in the upper basins of the Clackamas River and Collawash River. This conclusion is based on history, analysis of how these primates may set up territories or **Standard Sasquatch Areas**, personal observation of secondary evidence and creditable sightings of the beasts in the area by disinterested people.

We are fierce in our conviction that specimens of the beasts should not be collected with the use of high powered rifles or handguns. Pictures of us packing iron simply reflect legal, licensed hunting activities for animals such as grouse or cougar.

To scientifically prove the beast through photography, we have only the restrictions of time and money.

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Joe Beelart is the author of a limited run Cryptofiction book entitled The Great Sasquatch Conspiracy or Blood on Bigfoot Mountain (Western Bigfoot Society, Hillsboro, 1999). He is an active researcher in the Pacific Northwest, particularly in Oregon. He is the creator of the *Genuine Joe B Bigfoot CD Lure Kit* that was sold during the 2000 Bigfoot Conference in Newcomerstown, Ohio (a nice novelty type item). Joe also had the chance to talk with and interview Bob Gimlin (of the Patterson-Gimlin Bigfoot Film fame) a while back, this interview appeared in *The Track Record* put out by the Western Bigfoot Society.

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The Pennsylvania Bigfoot Society

By Eric Altman (© 2001)

Looking back over the past year, I've learned more about the subject of Bigfoot than I ever could have imagined. Growing up as a boy, I read books and watched movies about a legendary monster of the woods. When you're a small child, your parents tell you, there is no such thing as monsters, it is only a figment of your imagination. Well, This so-called imaginary monster appears to be alive and well in the State of Pennsylvania.

In the beginning of the year, I was about to find out just how real this creature maybe. In the month of January 2000, I was offered the opportunity to chase one of my childhood dreams, I was offered the opportunity to become the director of the *Pennsylvania Bigfoot Society*. Due to personal reasons, the former director had decided to step down, and called to offer me the opportunity to lead the *P.B.S.* Little did I realize at the time what a strange and yet wonderful learning experience I was in for.

In February, I received my first report for the *P.B.S.* from the *Ohio/Pennsylvania Bigfoot Research Group*. It seems that a few years prior, a family in Indiana County in Pennsylvania, experienced what they believed to be a Bigfoot coming around their home over the course of a summer. They described hearing strange whistles and gutteral sounds late at night outside their home. These sounds would wake up the entire family as well as, irritate the family dog. One night, around 2 am, They were awoken to the whistling sounds right out side of a bedroom window. The two brothers armed themselves with a baseball bat, and a medieval sword, that one of the brothers collected and went outside to investigate the noises.

They walked behind their home to a set of high brush, and came within 50 feet of the noises, whatever it was stopped whistling and began growling at the two men. In fear, they dropped their defenses, and ran back to the house. After speaking with the family, I along with another researcher traveled to their home and interviewed the family In March of 2000. They recounted the events of the summer of 1998, and showed us where they were heard the strange noises. We sat and listened to the family recount their own encounters, and stories of people seeing strange things in the woods, approximately 1mile from their home. Although a thorough search of the area was completed and due to the time between the occurance and our investigation no evidence was found. I considered that to be a great opportunity to get my first official investigation under my belt.

This was to be the first of many field expeditions and investigations that the P.B.S. would participate in during the course of the year. In April following the *Ohio Bigfoot Conference*, a group of *P.B.S.* members traveled to the Chestnut Ridge above Ligonier, Pennsylvania. The ridge has a history of sightings dating back to the late 50's. We spent a weekend hiking and searching for evidence. Although we did find many other signs of wildlife, no Bigfoot evidence was found. In May, the *P.B.S.* traveled to North Eastern Pennsylvania to investigate reports of possible Bigfoot activity. There had been reports given to an independent researcher of sightings. The independent researcher stated that he had experienced some unusual encounters of his own while out in the woods. The *P.B.S.* investigated the area, we found tree stackings, broken branches, heard unusual vocalizations, however no solid evidence was found. We did feel that something very strange was occuring in this part of the state and a further more indepth investigation was necessary. We continued to keep in touch with the researcher over the course of the summer, and would travel back to Northeastern Pennsylvania in August.

In June, I received a sighting report from a woman, who claimed to have seen a very tall, massive dark brown bipedal creature cross a road in 3 steps. The sighting location was only 1.6 miles from my home in Jeanette, Pennsylvania. A thorough investigation was conducted. Although the witness did seem sincere, and we believe she was telling us the truth, the only evidence that was found was a well-worn game trail leading into a very thick and heavily wooded area, but no evidence that a Bigfoot had crossed.

In July, I began to correspond with a man in Clearfield, Pennsylvania, who at the time was also an independent researcher. He told me of several outings in the woods, where he was followed by an unknown animal. He found two dead deer on the side of a state game land trail, they had been placed side by side, and that had both necks broken and holes torn out of their sides, but no signs of bullet holes or any man made injuries. Upon arriving in Clearfield, the man showed us where these deer were placed, and all that remained was a few bone and fur from one of the deer. The other had been removed. We asked the researcher to continue to keep us updated on his findings.

August of 2000 found us travelling back to Northeastern Pennsylvania to the man's home where we had been to previously. The *PBS* assembled a 6- man team to investigate further sightings, and reports of strange vocalizations coming from two different game lands. On this trip, we were not disappointed. The group as a whole reported hearing these vocalizations at night coming from these two different locations, and we found more stick formations, a possible track, and the man we had visited had a sighting of his own in the woods we had staked out previously. We will be travelling back to this area to contiune our investigation and to try to collect solid evidence.

Meanwhile in Clearfield, From the Month of August to the month of November, there were 4 separate sightings in the area where we investigated in July. Our team made several trips back to this area. We found the strange tree stacking formations and two of the members of the *PBS* who conducted road side investigations at night on the mountain, heard screams, howls, moans, and whistling sounds coming from the woods. In November, a male witness stated that while fixing a flat in the area where our investigation was ongoing, heard something on both sides of the road communicating through whistles, and growls. Whatever was making the sounds on his side of the road was rapidly approaching him, so he fixed the flat and left the area hurriedly.

In March 2001, the *BFRO* posted two different sighting reports from Cambria county, both of which are within a 50 mile driving distance from Clearfield, and help to confirm the possiblity of Bigfoot Activity in the area. The *Pennsylvania Bigfoot Society* will continue to monitor these areas and continue our research in both these areas in hopes to collect solid evidence. We however are in desperate need of volunteers to help us continue our research. The active researchers in these areas are limited to what research they can conduct due to busy schedules. However, the *P.B.S.* will continue to conduct investigations into these and other areas where we receive reports.

Eric Altman is a relatively newcomer to Hominology. He acts as the director of the *Pennsylvania Bigfoot Society* (*PBS*) and has hosted a small conference on Bigfoot in Pennsylvania for the last few years (as well as a summer picnic). He is one of the featured speakers at the 2001 Newcomerstown, Ohio Bigfoot Conference.

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The Bench outside the Gift Store: Bigfoot and PTSD

By Dr. Matthew A. Johnson, Licensed Clinical Psychologist (© 2001)

As Rochelle and I sat on the bench outside the gift store at the Oregon Caves National Monument Park on July 1, 2000, our hearts were racing and the adrenaline was flowing. Our three children were safely inside the store carefully selecting their gift for being such good little hikers. They did not complain one time during our 3.5-mile trek around the Big Tree Loop Trail. Our children were clueless as to what our family endured while up on the mountain. As Rochelle and I sat on the bench outside the gift store, we watched the tourists walk back and forth in front of us. We were quietly discussing an issue as significantly life changing as our past discussions of marriage and having children. As we were talking, my mind briefly jumped to 18 years earlier. Rochelle and I had sat on the same bench while on our honeymoon at the Oregon Caves. What a different experience between that time and this time. That was then and this is now. While our children were shopping, Rochelle and I were debating the pros and cons of making a report to the park headquarters vs. keeping our experience to ourselves. Our own little family secret. We had just encountered Bigfoot up on the mountain (If you are unfamiliar with our story, please go to: http://www.sasquatchsite.com). We concluded that accidents do not happen and that God allowed our encounter to occur for a reason. We decided to be responsible stewards of our experience and to make a report. The rest is history.

I am often asked why I am so compelled to go public with the story of my family's encounter with Bigfoot on July 1, 2000 at the Oregon Caves National Monument. The answer is simple in my mind. I am a licensed clinical psychologist, and I have an outspoken personality with a passion for public education (i.e., I teach parenting seminars and other workshops concerning mental health issues). The driving force behind my risk to go public with my family's story is the fact that I knew that my own family could not be the only family on the planet that has had an encounter with Bigfoot. Although our Bigfoot encounter was not aggressive, I believed that it was necessary to openly process our experience within our family and with others in order to "normalize" the experience for my children. Otherwise, they would be potential candidates for developing *Post Traumatic Stress Disorder* (*PTSD*) symptoms later in life. Since our encounter, we occasionally talk about Bigfoot, read books about Bigfoot, watch videos about Bigfoot, and our family has been interviewed by TV stations, newspapers, *FOX Family TV*, *The Discovery Channel*, a French documentary film crew from Paris, and a British documentary film crew from London. I am most pleased that our children feel absolutely normal. Matter of fact, my children want to go with me on future Bigfoot research expeditions.

I have received confirmation from people around the world, thanking my family and me for our courage in sharing our story publicly. One adult contacted me to share that they had been in therapy for some time trying to process their emotions centered around their encounter with Bigfoot. However, their therapist did not believe the story. Rather, the therapist concluded that the adult client had unresolved fears and anger within and was merely manifesting those unresolved fears and anger into an imaginary Bigfoot encounter. Then the adult client stumbled onto my educational website and had their therapist look it up. The therapist dropped their jaw and said, "I guess you did see Bigfoot after all." Finally, the adult client was able to process their emotions directly and appropriately. What a relief!

Toward the end of the summer of 2000, I was contacted by a parent living in Canada. Apparently, their young child had an encounter with Bigfoot while on a family outing. The experience was understandably traumatic for the young child. As a result of the encounter, the young child was not behaving normally in the home nor was the child getting any sleep. I was

asked to talk with the young child on the phone and made great strides in "normalizing" the experience. Fortunately, the young child is blessed with great parents who are encouraging the child to talk out their fears, etc. This young child will most likely not grow up with PTSD symptoms.

I could tell you many similar stories, however, suffice it to say for now, unexpectedly encountering Bigfoot in the wilderness has the potential of throwing some people into shock. Like myself, their thoughts about the wilderness and wildlife usually do not include the concept of Bigfoot. When they do encounter Bigfoot, their reality is shattered for a moment in time. If their encounter involves an aggressive Bigfoot (i.e., screams, hisses, banging trees, throwing rocks, snapped trees, bluff charges, etc.), this can be a very traumatic experience. Then being told by society, the media or the few rude individuals in the Bigfoot Cyber World (i.e., "The Brutal 7.5%") that you can't talk about it has the possibility of being psychologically damaging to the individual who actually encountered Bigfoot. I would liken this experience to a girl who has been physically and sexually abused while growing up. Then she's given the message that she can't talk about it because no one will believe her or the abuser has threatened her if she talks to others about the abuse. I see these women in my office and address their issues of PTSD. Only through much talking and expression of thoughts and feelings does a sex-abuse victim find healing. Likewise, an individual who has had a traumatic encounter with Bigfoot needs the same openness to discuss their thoughts and feelings about their experience. Stuffing their thoughts and feelings is counterproductive to their psychological well-being.

If we all work together to rid society of the taboo and stigma associated with Bigfoot encounters, then we can help others to process their experience appropriately. Also, we will be able to gather more data about Bigfoot which will help us to better understand this animal (i.e., Bigfoot is an animal - not a monster and not an X-Files creature). Once we understand it's behaviors and habits better (i.e., feeding, territorial boundaries, breeding, etc.), then we will be able to list it as an endangered species and protect it. For your information, the county surrounding Mt. St. Helens in the State of Washington has a law that prohibits the shooting of Bigfoot. If someone does shoot Bigfoot, they can be fined up to $10,000 and spend up to five years in prison.

According to the *Diagnostic and Statistical Manual of Mental Disorders - Fourth Edition (DSM-IV),* the diagnostic criteria for PTSD is as follows (American Psychiatric Association, Washington, DC, 1994):

A. The person has been exposed to a traumatic event in which both of the following were present:

(1) the person experienced, witnessed, or was confronted with an event or events that involved actual or threatened death or serious injury, or a threat to the physical integrity of self or others

(2) the person's response involved intense fear, helplessness, or horror. Note: In children, this may be expressed instead by disorganized or agitated behavior.

B. The traumatic event is persistently reexperienced in one (or more) of the following ways:

(1) recurrent and intrusive distressing recollections of the event, including images, thoughts, or perceptions. Note: In young children, repetitive play may occur in which themes or aspects of the trauma are expressed.

(2) recurrent distressing dreams of the event. Note: In children, there may be frightening dreams without recognizable content.

(3) acting or feeling as if the traumatic event were recurring (includes a sense of reliving the experience, illusions, hallucinations, and dissociative flashback episodes, including those that occur on awakening or when intoxicated). Note: In young children, trauma-specific reenactment may occur.

(4) Intense psychological distress at exposure to internal or external cues that symbolize or resemble an aspect of the traumatic event

C. Persistent avoidance of stimuli associated with the trauma and numbing of general responsiveness (not present before the trauma), as indicated by three (or more) of the following:

(1) efforts to avoid thoughts, feelings, or conversations associated with the trauma

(2) efforts to avoid activities, places, or people that arouse recollections of the trauma

(3) inability to recall an important aspect of the trauma

(4) markedly diminished interest or participation in significant activities

(5) feeling of detachment or estrangement from others

(6) restricted range of affect (e.g., unable to have loving feelings)

(7) sense of foreshortened future (e.g., does not expect to have a career, marriage, children, or a normal life span)

D. Persistent symptoms of increased arousal (not present before the trauma), as indicated by two (or more) of the following:

(1) difficulty falling asleep or staying asleep

(2) irritability or outbursts of anger

(3) difficulty concentrating

(4) hypervigilance

(5) exaggerated startle response

E. Duration of the disturbance (symptoms in Criteria B, C, and D) is more than 1 month.

F. The disturbance causes clinically significant distress or impairment in social, occupational, or other important areas of functioning.

Specify if:

Acute: if duration of symptoms is less than 3 months

Chronic: if duration of symptoms is 3 months or more

Specify if:

With Delayed Onset: if onset of symptoms is at least 6 months after the stressor

You may know someone who might have PTSD symptoms related to their past encounter with Bigfoot. I would suggest that you encourage them to begin talking about their thoughts and feelings with their family and/or friends pertaining to their encounter with Bigfoot. If they refuse to share their thoughts and feelings openly and they continue to display possible symptoms of PTSD related to their Bigfoot encounter, then you might want to consider gently encouraging him or her to seek professional help. However, please be very careful. Regardless of the love in your heart that motivates you to help this possible emotionally troubled person, their strong unresolved fear dwelling within may severely blind him or her to the sincerity that motivates you to help them. Instead of taking you up on your loving offer of help or your suggestion that they face their fears in therapy, **THEY MAY CHOOSE TO CONTINUE IN DENIAL**. They may even be willing to cut off relationships with close family members and/or friends just to avoid their own unresolved fears related to possible PTSD symptoms because of their past encounter with Bigfoot (Please read above - Section C:1-7).

These individuals do not habitually engage in rational thinking. Rather, more often than not, they let their fears rule them. They allow their emotions to "create mountains out of mole hills." Although they may be able to see for a brief moment that matters of a trivial nature should not cause such strong emotional responses/actions, they will proceed down the "emotional roller coaster" track anyway in order to avoid rationally dealing with their fears. This is a very real problem them and their denial is very strong. They might be more apt to blame you and possibly terminate their relationship with you before they are willing to take personal responsibility for getting a handle on their own unresolved fears. Please proceed with caution!

Once society gets rid of the social taboo and associated stigma attached to making reports about Bigfoot encounters, people will be able to process their encounters in a much healthier way. As a result, we will be able to collect more data, better understand Bigfoot, list it as an endangered species, and protect it. Individual and/or societal denial of the existence of Bigfoot and the possible related PTSD symptoms due to an encounter with Bigfoot helps no one at all. Silence and denial are not healthy options!

I have been back to the Oregon Caves National Monument Park several times since July 1, 2000. I have sat on the bench outside the gift store many times. I have asked myself if I had to do it all over again, having experienced all of the good, the bad, and the ugly, would I still make the report to the park headquarters? The answer is a most definite YES!!! Without hesitation!!! For the sake of the client with the unbelieving therapist - YES!!! For the sake of the young boy who needed a therapist who understood what he was going through - YES!!! For the sake of my own family and for the sake of eventually identifying and protecting Bigfoot - YES!!! It has been worth it and I would do it again and again!!! The decision made by Rochelle and I while sitting on the bench outside the gift store has been significantly life changing. We don't regret it at all. I am thankful for the knowledge we have gained and for the knowledge we have yet to gain. Finally, I am thankful for all the Bigfoot friends I have made since July 1, 2000. God is good!!!

Dr. Matthew A. Johnson is a clinical psychiatrist who became well known to many during the year 2000 and the wide publicity that arose from his encounter at the Oregon Caves National Monument Park. Dr. Johnson has been very vocal on behalf of education and understanding of Hominology since his encounter and has given numerous interviews with journalists from around the globe.

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TRACKING NORTH AMERICA'S SASQUATCH

By Zack Clothier (© 2001)

The giant human-like footprints found throughout the United States and Canada are considered to be the best evidence supporting the existence of a large, bipedal hominoid living in the forests of North America, particularly the Pacific Northwest. It is called Sasquatch, more commonly referred to as "Bigfoot". The term "Sasquatch" roughly translates as "wild man of the woods," and is derived from the language of the Coast Salish Indians.

The Sasquatch

The Sasquatch is described as being a very large, bipedal creature covered in dark brown or black hair. The face, palms of hands, and the bottom of the feet are bare. It is said to be very heavy built, and stand 6-8ft tall. The creature's weight has been estimated at 400 to over 1,000 pounds. In many sighting reports the head forms a crest at the top. Facial features include a heavy brow ridge, deep-set eyes, flat nose, and a large mouth. The nose and mouth are very large in proportion to the eyes. Witnesses describe the creature's neck as almost non-existent, with the head "sitting on the shoulders." The absence of a well-defined neck is distinctive of the non-human primates. The chin in living primates is located below the shoulders; in humans the chin is above the shoulders allowing us to look from side to side without moving any other part of our body. When a primate turns its head it must rotate its shoulders at the same time, otherwise their chin would hit against their shoulders, restricting side to side view. This same method of head and shoulder movement has been reported in Sasquatch sightings. When the Sasquatch moves it leans slightly forward and keeps its knees bent, presumably to support its weight. These last two observations can be viewed in the Patterson film of 1967. In addition to the tracks and casts, additional evidence consists mainly of sightings, photographs, hair samples, scat, and audio recordings. This article will focus on the footprints, assuming they were made by an animal unknown to science.

Footprints

The earliest report of a "Sasquatch" footprint comes from the journal of white explorer, David Thompson. In 1818, near Jasper, Alberta Canada, Thompson came across an unfamiliar set of animal tracks. In his book, "*Narrative of His Explorations of Western America 1784-1812*," Thompson recounts the incident:

"I now recur to what I have already noticed in the early part of last winter, when proceeding up the Athabasca River to cross the mountains, in company with....Men and four hunters, on one of the channels of the River we came to the track of a large animal, which measured fourteen inches in length by eight inches in breadth by a tape line. As snow was about six inches in depth the track was well defined, and we could see it for a full hundred yards from us, this animal was proceeding from north to south. We did not attempt to follow it, we had not time for it, and the Hunters, eager as they are to follow and shoot every animal, made no attempt to follow this beast, for what could the balls of our fowling guns do against such an animal? Report from old times had made the head branches of this River, and the Mountains in the vicinity the abode of one, or more, very large animals, to which I never appeared to give credence; for these reports appeared to arise from that fondness for the marvelous so common to mankind: but the sight of the track of that large a beast staggered me, and I often thought of it, yet never could bring myself to believe such an animal existed, but thought it might be the track of some Monster Bear."

There exists more than one thousand individual track reports since about 1958. John Green has close to this number in his files alone. Hundreds of plaster casts have been made of these footprints, but to this day there are very few scientists willing to look at them.

Sasquatch feet are similar in shape to human feet, but the first distinguishing feature that sets them apart is their large size. They are half again longer than the average man's foot, and are disproportionally wide. A good majority of the footprints have an "hour glass" shape to them. The heel is elongated, and the ball of the foot is far forward compared to a human foot. Several footprints that have been found display a push-off mound, or pressure ridge at midfoot, indicating a highly flexible foot. They have five toes on each foot, occasionally only three or four will register in the print. Although variation exists in Sasquatch toes and toe positions, usually the big toe is prominent. The rest of the digits line up nearly straight across the foot. The toes are more equal in size, and appear to be more mobile than the toes on the human foot. The bottom of the foot is flat, without any apparent arch. A characteristic double ball impression can, at times, be seen at the ball of the foot. The reason for this double ball has yet to be explained, but it could be just a unique attribute, similar to the inverted "V" in red fox tracks.

The size of these big footprints range from 7-21" in length. The average track is 15-18" long and 6-9" wide across the toes. The average walking stride for a Sasquatch is 4-6 feet (Krantz, 1992). As an animal increases speed, trail width, or straddle will decrease. If the animal is running, the width of the trail should be narrower than if the animal is walking. A hoaxer trying to duplicate a Sasquatch stride while wearing fake feet would probably need to take longer steps than usual, leaving a narrow straddle (unless they intentionally make the trail wider to create a more convincing hoax). A wide-bodied animal like the Sasquatch would leave a wider trail in a normal walk. Consistencies between stride and straddle would be very natural. If straddle does not decrease when stride increases, this would be the first sign that the tracks were hoaxed.

Besides their size, the depth of the footprints also astounds those who find them. The extreme depth suggests they were made by something of great weight. Judging weight from tracks alone can be very tricky though. There are at least three things to consider when estimating weight: 1. The type of substrate the tracks are imprinted in, 2. The force in which the prints were applied (was the animal walking? running? etc.), and 3. The weather conditions prior to finding the tracks. If you find really deep tracks in mud where your own foot barely leaves a mark, it could be that the tracks were made during wet weather conditions, then when the mud dried it became harder.

There are a few expensive "weight calculators" on the market for trackers, but these are often useless. They have you enter in the depth of the tracks and the type of substrate and hit the 'estimate' button. An example of why these calculators are inaccurate would be the story I heard of a tracker who used such a device and estimated a deer fawn's weight at over 300 pounds! This was because the tracks were in soft mud and were very deep. As you can see from this example, just because tracks may be very deep does not necessarily mean they were made by great weight. This does not mean that the depth is not important in determining weight, it is, but you have to be careful when doing so. Study several tracks before making any weight estimates. The speed of the animal is another factor in determining weight. The faster the animal is moving, the deeper the prints will be.

The first thing you should do if you happen to stumble across Sasquatch tracks is stop and evaluate the situation. What type of environment are you in? Where did the animal come from and which way is it going? How many tracks do you count? How deep are the prints? Does

the trail resemble a human walking pattern? Is there any sign of human footprints in the area around the prints? Write down as much information about the tracks as you can.

A single isolated footprint should be considered very suspect, no matter how clear it may be. In this case, search the area thoroughly. If an animal actually moved through there you should expect to find at least some indication of other tracks in the immediate area. The average hoaxer tends to leave single prints in areas where someone is apt to find them. Alternatively, they may plant the tracks and then "discover" them.

Dermal ridges (the foot's equivalent to fingerprints) have been found in some Sasquatch tracks. These ridges have been examined by fingerprint experts, which concluded they were not made by man. One of the fingerprint experts, Jimmy Chilcutt, a police forensics investigator for Conroe, Texas, is also an expert on primate fingerprints. After examining Sasquatch footprints in Jeff Meldrum's cast collection, Chilcutt concluded that the ridge detail visible in the casts was neither man nor ape. He believes the pattern is unique and coherent with itself.

Misidentifications

There is no doubt that misidentifications can account for some of the alleged Sasquatch tracks that have been found. Under certain conditions, the average person is likely to mistake bear tracks for that of Sasquatch. An avid outdoorsman rarely would confuse the two though. Bears have five toes on both the front and hind feet. Claw marks show in most tracks, but on hard ground they may not register. Whether or not claws show up in tracks is not limited to the type of substrate they were imprinted in, however. I have seen claws of the hind foot not register even when in mud.

An adult black bear's fore foot is 4.5-5.5" long and 4-5" wide; the hind foot is 6-7" long and 3.5-5" wide. Grizzly bear tracks are slightly larger, ranging from 10-11" in length and 6-6.5" in width for the hind foot. The Alaskan brown bear's hind tracks can measure 16" long and over 10" across (Murie, 1954). These measurements do not include nails.

The alternating walking pattern of the bear could be confused with the trail of a bipedal creature. When bears walk, the hind foot oversteps the front foot creating a double track that can be over 14" long for a grizzly bear. This formation makes a heel similar to the Sasquatch heel, but toe prints and claw marks from the foreprint still show up most of the time. Look for claws in front of the hind print to. In a slow walk the hind foot will fall just behind the front foot, forming another kind of double track. The heel on this 'double track' is narrower and more pointed than the heel on the Sasquatch foot; toe prints and claws are still visible. Bear toes line up different than those on the Sasquatch foot. On a bear foot, digits 1 and 5 are the smallest and closest toes to the intermediate pad. Digits 2 and 4 are slightly larger and positioned farther up than 1 and 5, and digit 3 is usually the most anterior of them all, but not always. The big toe on the Sasquatch foot is generally the most anterior, the others slant down and decrease in size much like ours. Toe positions vary between these two animals, sometimes bear toes can appear Sasquatch-like, and Sasquatch toes can appear bear-like.

While bear tracks can account for some of the alleged Sasquatch tracks, others clearly cannot. Many of the track photographs, and casts that I have personally examined were definitely not made by any bear. That leaves two possible explanations; either they were hoaxed, or a real animal made them.

Hoaxes

Another feasible explanation for Sasquatch tracks, aside from misidentifications, is that they are part of an elaborate hoax. The idea that a large, undiscovered species of bipedal primate is roaming the forests of North America is hard to believe, but then so is assuming that the thousands of footprints found since 1958 were all made by hoaxers. This "footprint" hoax would span almost two centuries if the tracks found by David Thompson were indeed those of 'Sasquatch' and not of a large bear.

I will not go into detail on all of the ways one might design fake feet, for fear of hoaxers capitalizing on the information, but the common method is attaching a set of fake feet to a pair of shoes and walking around with them. A human wearing fake feet will not sink in very deep due to the small distribution of weight over the large fake structure. Without destroying the prints, walk next to them and compare the depth of your own footprints to the alleged Sasquatch tracks. Hoaxers may try to achieve great depth by "rocking" a fake foot or cast from side to side in the ground, this will show up in the tracks. If all the footprints are exactly the same, without toe movement or any other small differences, this is another sign that the tracks were made using a pair of fake feet, perhaps made out of wood. Follow the tracks in both directions as far as you can, if they turn into human tracks you can be fairly certain they were a hoax.

Photographing Tracks

Always bring along a camera on all of your field outings. If you find Sasquatch tracks or other sign, take as many photographs as possible. Remember that film is cheap when it comes to documenting rare evidence. Take photographs from directly above the track, as well as from all angles. If you do not have a camera, draw sketches instead. Position yourself so the track is between you and the sun, this will highlight detail that you may not have noticed before. If there is a clear line of travel, photograph the trail pattern, and individual prints in the trail. When taking pictures it is very important that you place a standard scale next to the track. This can be a ruler, a film canister, or any other object that is mass-produced in a constant size. This will allow others who inspect the photos to judge the size of the footprints.

Track and Trail Measurements

Important measurements that should be taken (if possible) include foot length and width, stride, step length, and trail width, or straddle. The correct way of measuring stride is to measure the distance from the heel of one foot to the next heel of the same foot in a line of tracks. This is the length of two full steps. A "step" is measured from the heel of one print to the heel of the next print (i.e. right to left). Straddle is measured at the widest point of the trail pattern. The foot width should be measured in three places: across the heel, the ball, and the toes. Other measurements you might want to record are individual toe length and width. At least three separate measurements of foot dimensions, stride, and straddle should be recorded so an average can be determined for each. This, of course, is only possible if you have a good set of tracks. A small 12ft tape measure works well for taking these measurements.

Casting Tracks

After taking photographs, cast the prints. Cast as many tracks as you can. If you only have enough material to cast two tracks, both should be of the same foot, whether it's the right or left. No two prints are exactly the same. Casts of the same foot would be more helpful in determining whether the tracks were hoaxed or not. However, even if the tracks do show variation, it still does not mean they could not have been hoaxed. A long line of tracks showing individual toe movement would be much harder to fake, and would require many hours of work to create a believable hoax.

If there is a clear line of travel, cast consecutive tracks in the pattern. You should form a barrier or frame around each print and let the plaster overflow about an inch around the track itself; this preserves a better record of the track in relation to the ground surface. The frame can be made from plastic strips cut from containers. If you do not have extra room to carry these, the barrier can be made from sticks and stones or even the surrounding dirt, as long as you make the barrier at least 1" away from the print all around. If you are casting shallow tracks, lay some small sticks just under the surface of the cast before it hardens. This reinforces the final cast. Make sure you don't press them in to deep and wreck the print underneath.

The consistency of the plaster mixture should be thin, but not too watery. A thin mixture will capture more details that were originally in the print. I recommend a thin mixture when casting all Sasquatch tracks, unless the prints are on a slope. If you attempt to pour a thin mixture into tracks on a hill, the plaster will flow right out of the track. For situations like this, mix the plaster a little thicker. An extra thin batter is needed if dermatoglyphics are discernible in the print.

When casting Sasquatch prints, you should never place your hand or fingers in any part of the track(s). You risk destroying any ridge detail that might have been present in the track, and also risk contaminating the print with your own dermatoglyphics. If the tracks contain fallen leaves or sticks, carefully pick them out before taking photographs or casts. Any debris that has been stepped on should not be removed.

The preferred materials for making casts are Ultracal, Hydrocal, and Dental Stone. These can be purchased at some building supply stores. Plaster of Paris is widely available, but it is not the best for making casts. It is more sensitive to moisture and crumbles easily.

Conclusions

Whether or not Sasquatch exists is still a mystery, but there is evidence that should be taken seriously until proven otherwise. When tracking Sasquatch, do not merely follow its trail; take notes about every aspect of the situation. The importance of documenting and preserving footprints and other evidence may be the key to one-day proving its existence, or non-existence.

Zack Clothier is a wildlife tracker from New York. He acts as a committee member for the website www.cryptozoology.com as well as organizer for parts of the same website. He has performed studies on casts and imprints as well as made replicas of various tracks for Cryptozoology researchers. One of his most recent projects was the track replication of the 1962 NAPE (North American Ape) imprint made by Loren Coleman in Illinois.

Web Index to Contributor Sites

Ron Schaffner's Creature Chronicles Site is located at
http://home.fuse.net./rschaffner

Institut Virtuel de Cryptozoologie

Michel Raynal's Virtual Institute of Cryptozoology Site in French is located at
http://www.cryptozoo.org and in English at
http://perso.wanadoo.fr/cryptozoo/welcome.htm

Joe Beelart's Field Note Site (this site was 100% designed and constructed by George McAdams) is located at :
http://www.mygo.com/home/society/bfjournal/index.html

Loren Coleman's Site is Located at
www.lorencoleman.com

Don Keating's Site for the EOBIC is Located at: http://www.angelfire.com/oh/ohiobigfoot/home.html
The Site for the 13th Annual Bigfoot Conference is at http://www.angelfire.com/oh/yeti1/index.html

Zack Clothier, Will Duncan and Craig Heinselman are all Committee Members of
www.cryptozoology.com
www.geocities.com/yosemite/geyser/2598 is Zack Clothier's Animal Tracking Site.

Dean Harrison's AHR / AYR (Australian Hominid Research/Australian Yowie Research) Site is Located at:
http://www.yowiehunters.com

Daniel Perez's Site is Located at www.bigfoottimes.com

Bobbie Short's Site is Located at:
http://www.n2.net/prey/bigfoot/main.htm

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Craig Heinselman's Newsletter is Available at the Site http://www.herper.com/CZnews.html (thanks to Chad Arment). While There Follow a Link to the On-Line Journal *The North American BioFortean Review* at http://www.herper.com/NABR.html

Eric Altman's Pennsylvania Bigfoot Society Site is Located at
www.geocities.com/RainForest/Watershed/2930/

François de Sarre's Site is Located at http://perso.wanadoo.fr/initial.bipedalism/ and also in German at http://www.mgverlag.de/Plattform/BIPEDIA/ADeutsch/adeutsch.html

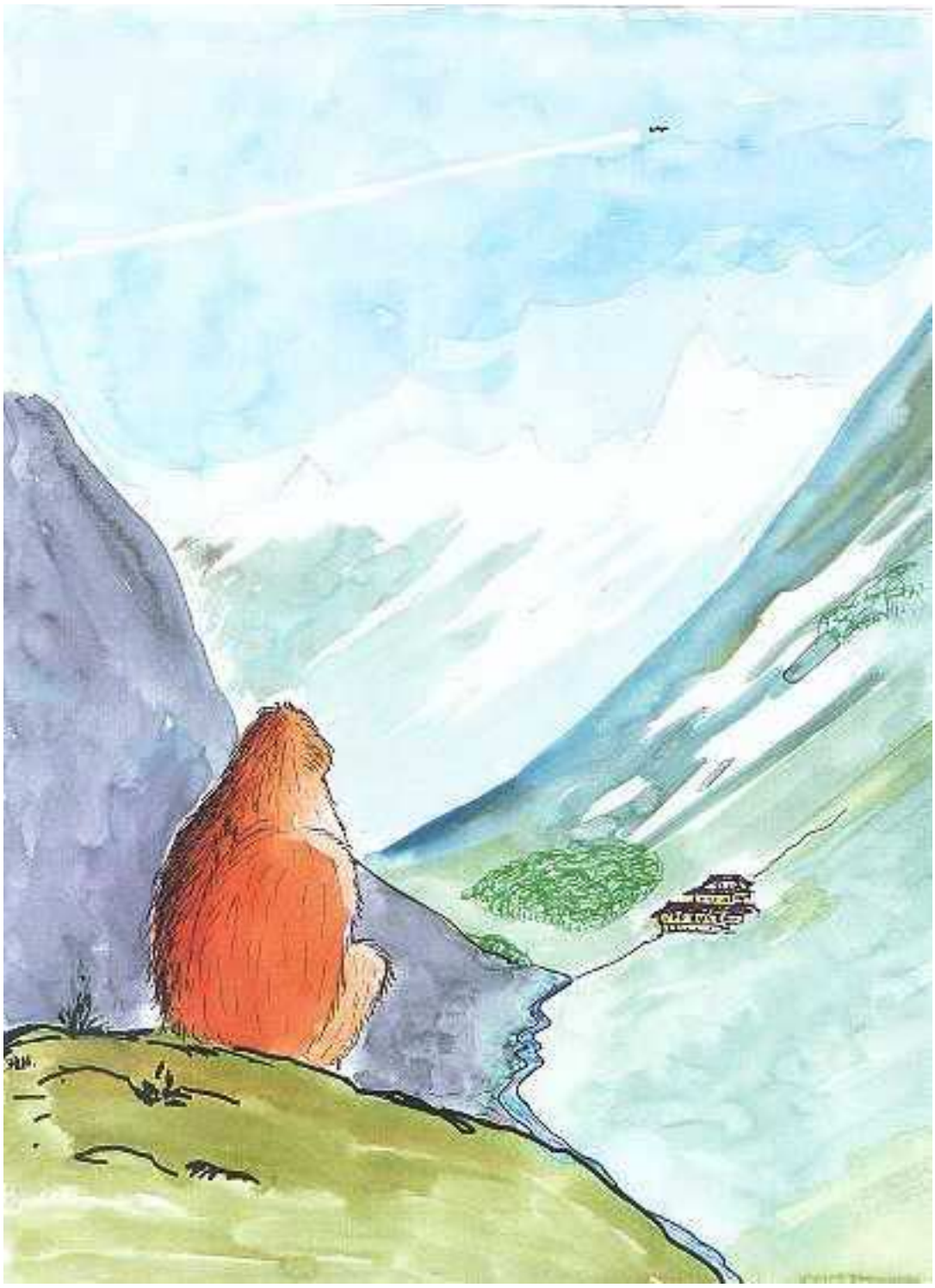
Jean Roche's Site is Located at http://perso.wanadoo.fr/daruc in French and at http://perso.wanadoo.fr/daruc/indexa.htm for an English Version.

Matt Bille's Site is Located at http://hometown.aol.com/mattwriter

Thomas Diehl's Site in German is Located at
http://www.mysterias.purespace.de/framed.htm

Dr. Matthew Johnson's Site is Located at http://www.sasquatchsite.com

William Rebsamen's Site is Located at http://members.aol.com/cryptodude/



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